No. 23

press." Send the ...cts, make plain what you want to ay, and "cut it short." All such communications will properly arranged for publication by the Editors ces of Meetings, information concern tration of new Societies or the condition of old ones movements of lecturers and mediums, interesting inci dents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will

CONTENTS.

Jackson's Response to Tiffang. Agnosticis laneous Advertisements.

FOURTH PAOR.—Special Notices. Notice to Subscribers

Bottom Facts "—Truesdeb vs. Riddle. Has the World
Been Saved? Michigan State Association of Spiritualists
and Golon Convertion of Spiritualists and Liberalists.
Seck and Ye Shall Flod.

FIFTH PAGE .- Thomas Curries Curry. General Notes, Mis-

CHARGON Advertisements

SixTy PASK.—The Golden Dream. Organization. Spiritualtum in Indianapoits, Ind. Colony versus Tuttle. "The
Professor and the Doctor." Proposal for a General Spirtualist Conference. Origin at the Soul: Death Under
Curfous Circumstances. Psycto-Magnetism—Healing by,
Lajing on of Hands. The Path of Spiritual Culture. Pivine Truth and Love. A Mystery of the Sea.—The Fath
While Overbook the "City of Boston."—Capt. Murray's
Ideas and Experiences. Mormonism. Self-Condemnation and Hell.

SHITH PAGE.-Lyman C. Howe. Truesdell vs. Kiddle. Mis

For the Religio Philosophical Journal. Workshop of the Brain.

The most marvellous of all living struc-tures is the human brain. At first sight it seems to be only a pulpy mass of microscopic fibres and cells. Yet from that instrument have sprung the noble achievements that have built up civilization and glorified the



The brain itself, the instrument and the home of the mind, has been the last object in nature to yield its secrets of structure and action to the questioning intellect of man. Many and slow have been the steps taken in its study. Gall and his pupil Spurzheim made the first definite advances, in the form of Rhrenology. But many scientists, like Floureus, Magendie and Dalton, made experiments on the cerebellum or little brain of the lower animals, and proved that the invariable results were a loss of the power to walk or dy. In other words, they found that the cerebellum was not the organ of amativeness or the sex attraction, but that it was connected with locomotion. "Very well, then," answered the phrenologists, "if Gall was mistaken about all the other organs of the brain." That is, Gall was infallible, or he was nothing. Hence medical men generally felt themselves justified in rejecting the whole system. Meantime, in 1841, Dr. J. R. Buchanan tested the matter through experiments in psychometry. He satisfied himself and many others that Gall was mistaken about the location of Amativeness. Parental love, Adhesiveness, and hove of Homé, and that these were higher up on the side and top brain. But he encumbered these discoveries with a mass of ill-digested and false theories of brain action, and neither the scientists nor the people at large accepted what he had really done.

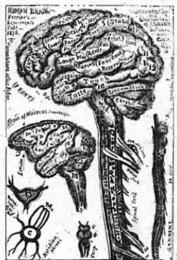
Quite recently a series of most remarkable experiments have been made, and these have

eally done.

Quite recently a series of most remarkable experiments have been made, and these have caused the ecleptific world to change its entire attitude on this subject. They have furnished just that kind of proof which medical men demanded, and they have settled

this important question forever. From 1872 to 1876 Dr. David Ferrier made numerous and careful experiments on the brains of monkeys, dogs, cats, and birds. In 1876 he published these in his "Functions of the Brain." His method was to make the animal insensible by anesthetics. He then removed portions of the skull so as to expose the brain. When the animal had recovered consciousness, currents of ejectricity, from a battery, were applied to different parts of the brain, and the results were carefully noted. At any given point the excitement would always cause muscular movements of a certain definite kind. In this way, after a multitude of experiments, he located the centres of movement for twenty-one faculties. He simply-called these "motor centres," but at the same time he iscareful to say that these may be in reality centres of feelings or affections, of which these motions were the natural gestures or expressions. Numbers of his reviewers have quite overlooked this part of his claim. We have carefully traced the copies of his drawings, and on the human brain have written in the names of the organs, instead of merely lettering the regions as he had done.

The work of Ferrier does not confirm the



old phrenology as a whole. At disproves the very faculties that had previously been disputed by the medical profession; that is amativeness, parental love, friendship, and inhabitiveness. The organ of language is also located higher up than was supposed. But Ferrier's work does agree, to every detail, with the system which the present writer has now taught for twenty-four years. The experiments of Ferrier have been endorsed by Flint, Dalton, Bastian, and many other distinguished physiologists. See Flint's Physiology, p. 634; halton's Physiology, p. 425, edition of 1882; Bastian On the Brain, pp. 530, 570, 575, and 688. But failing to see that the movements were simply gestures, and being ignorant of the new locations of some of the organs, these eminent scientists failed to

the movements were simply gestures, and being ignorant of the new locations of some of the organs, these eminent scientists failed to see their full significance.

The movements evoked by Ferrier were indeed of a most striking character. On touching the organ of Imagination or wonder with the poles of .LLe battery, the animal would open its eyes with evident surprise and wonder, turning its head from side to side. On exciting the organ of Caution, the animal would display every mark of fear and alarm; it would prick its ears on the opposite side, turn its head and eyes, and dilate the pupils widely. Exciting the organ of smell was followed by tersion of the nostril and lip on the same side. When the organ of faith was excited, the monkey would reach its hands forward and upward as if expecting to receive something. On removing the front or intellectual part of the brain, "the animal remained apathetic, or dull, or dozed off to sleep," in short, the intellect was lost. Cutting away the posterior lobe "caused depression, and indisposition to exert itself," that is, the will of the animal was destroyed. Extirpation of the cerebellum caused a loss of co-ordinating power in the muscles of locomotion. When the organs of taste and smell were removed by the cautery, the animal fost these senses.

Gall and his followers sliced through the

motion. When the organs of taste and smell were removed by the cautery, the animal 1681 these senses.

Gall and his followers sliced through the Thafamus and Striatum (now called the Sensus and Motus) without regarding them as of any importance. They thought that the centre of the brain was in the medulia oblongata, which we have marked as the centro. This is truly the centre through which the brain acts on the body and the body on the brain. But all physiologists of the present day regard the Motus and Sensus as the true brain centres, through which all of its parts act upon and respond to each other. See Ferrier On the Brain, pp. 141 to 145; Lays Brain and its Functions, pp. 34 to 46; Maudaly's Physiology and Path. of the Mind, p. 117.

The spinal cord is a vast bundle of microscopic nerve tubules, often called fibres. These pass upward and enter the motus and sensus, the centres of motion and sensation. From these two centres the radiant fibres pass in all directions until they reach the layers of cells which form the convolutions at the surface of the brain. Bands of fibres

also pass across from the right to the left hemispheres, so as to unite them in action.



How does the brain do its wonderful worl

How does the brain do its wonderful work of thinking, feeling, and willing? This question could not be answered by simply discovering the location of the faculties. The laws of the ellipse of polarity, and of the nerve currents, were all equally necessary to an explanation.

The brain is a geometric ellipse. Its major axis extends from Memory to Liberty. Its milnor axis reaches from Religion and Sexlove down to Sensation. Its focal points are the Motus and the Sensation. Wow the mathematical law of the ellipse determines that the organs which lie along the minor axis must be the balancing faculties of the mind, and that those at the front and the back must respond to them in action. This central, upright band contains the feelings, the organs of love or Affection. In front is the Intellect, and at the back is the will or Voltion.

The great brain currents was along the

musi respond to them in action. This central, upright band contains the feelings, the organs of love or Affection. In front is the Intellect, and at the back is the will or Volition.

The great brain current as along the Shres to and from the centres and along the Shres to and from the centres and along the Shres to and from the centres and along the suppose we feel the sensation of hunger in the stomach. The current has passed up the spinal cord to the centres, and then down to the cells of Appetite. We are then conscious of hunger. This is sensation, the first step in mental action. The current now moves forward and upward the cells of perception, memory, reflection, and desire, to those of volition. We perceive the cause of the hunger, we remember about food, we reason about the means to get it, and then the cells of volition, in the back head, send their currents down to the muscles of the body, and we perform the movements required to get and eat the food. These last currents flow down the front columns of the spinal cord, along the motor nerves, to the cells of the muscles. These muscle cells become polarized and thus contract and relax. The downward current is joined by currents from the perceptive faculties which direct the motions of the muscles.

The whole nervous system is like a telegraph, or rather, felephone. The collections of nerve-cells are the batteries for sending or receiving the messages, and the fibres are the wires over which the messages are transmitted. We have represented one of these fibres extending from the motus forward to Attention, and terminating in a nerve cell. They are magnified three hundred diameters. A part of the sheath (sh) has been cut away so as to show the axis or conducting substance filling the tubule, and along which the current flows. The current is insulated by the sheath, as that of a telegraph cable is by its rubber coating, so that no part of it may escape to the adjacent fibres. But when it reaches the cells if can pass from one to the other through their con



pressions are here stored up and concentrated. They form the material stock of Memory and Attention. At no other point could Memory be so located as to store all impressions. In the back-brain, the currents cross on the organ of Liberty, and this faculty demands room for expansion, it is the point for the dispersion of force in all directions. At the front brain, Attention concentrated force from all directions.

All the principal organs of the brain are located on the line of these ellipses, so that wherever an impression may be made on the brain, or an action may be started, it will be carried in these currents to Attention, Memory, and Reason. We are thus made conscious of every mental action, and can remember and reason about its relations.

The currents dowing from cell to cell are changed in character by each organ over which they pass. Thus what is merely a Thought in the intellect, passes on to the feelings and is there changed to a Desire. As it flows further on, it is changed to a Desire. As it flows further on, it is changed to a Desire. As it flows further on, it is changed to a Desire. As an ecessary consequence, the organs which are most alike must be located nearest each other, and those most unlike must be most distant. There is everywhere gradation, but not abrupt lines of division. In another article we shall give the proof that the mind contains three classes, twelve groups, and thirty-six-faculties.

The additions made to our knowledge of the brain have been so extensive that the work of Gall and Spurzheim form only a mere fragment. They have changed the whole scope and purpose of the science. It is no longer simply an art of describing character, as Phrenology was and is. It has become so broad and so exact as to include the political, the educational, the religious and the industrial life of man in all of its completeness.

Sidastral.

A VERIFIABLE RELIGION.

Dr. Thomas spoke as follows Sunday, Jan. 20th, at the People's Church, Chicago: If any man will do his will, he shall know of the doc-tring, whether it he set tool, or whether I speak of my-set John, rd., 17.

If any man will do hid will, he shall know of the docting, whether it here tood, or wilderer I speak of myself-John, etc., 17.

PRECUES — DR. CURRY AND ORTHODOXY.—In the discourse of last Sunday on the "Old Righteourness and the New Truth," I sought to show that, whilst the old principles of righteourness are unchangeable the theology, or the doctrinal conception of religion, in our days is seeking new forms, and that in this transitional period there is much unsettling, and that many orthodox ministers—so-called—are embarrassed by the too narrow limitations of the creeds they have promised to believe and teach. As an illustration of this I referred to the reported statement made by the Rev. Dr. Curry, of New York, in the Methodist preachers' meeting in this city the week before.

the Rev. Dr. Curry, of New York, in the Methodist preachers' meeting in this city the week before.

At the meeting of the same body of divines last Monday Dr. Hatfield called attention to the matter and read from the sermon as publicked in the Tribiane what I had quoted Br. Curry a saying, and suggested that the meeting should take some action in the matter. The Tribiane's report of that meeting as given Thesday, Jan. 15, says:

"The Bev. Mr. Bristol thought before action was taken Dr. Curry should explain, as, to the best of his knowledge, that gentleman had uttered almost exactly the words attributed to him by Dr. Thomas."

"Br. Curry denied having uttered the remarks, and intimated that any one who said he did was 'no gentleman. The latter expression was applied to Dr. Thomas. He said his speech at the former meeting had been grossly misrepresented from beginning to end, although he did not think it worth his while to defend himself. He did not believe the doctrines of the Bible were untrue, but thought there was some ancertainty regarding the authorship of sertain portions of it. He did not know whether Moses wrote the books attributed to him or not, but thought there might have been certain interpolations made in revising."

"Other ministers present at the former meeting were positive that Dr. Curry had been guilty of making remarks, that did not conform with sound Methodist doctrine, but a resolution was finally adopted characterizing that portion of Dr. Thomas' sermon as a gross misrepresentation. A few present voted in the affirmative, some in the negative, and the majority not at all."

This is the resolution that was adopted as it anneaved in the former of the transcread in the former of

majority not at all."

This is the resolution that was adopted as it appeared, in the Inter-Ocean of Jan. 15, and that paper says it was "adopted unanimous-ty".

"Ecsolved, That having had our attention "Resolved, That having had our attention's called to a report in a sermon in the Chicago Tribune of the remarks made by Daniel Curry. D. D., at the Chicago preachers' meeting of Jan. 7, we heavy declare that it is a misrepresentation and perversion of the facts. The words attributed to him, so far as they were spoken by him at all, were spoken with reference to matters of exittiesm, and not with reference to the authenticity of the whole, Sewitters.

The preachers' meeting thus declares that what I quoted Dr. Curry as saying "a a mis-representation and perversion of the facts." Dr. Curry denies having uttered such words, and intimates that I am "no gentleman," for anying he did.

Now I will as the contract of the co

haying he did.

Now, I will not cay that Dr. Curry is not a gentleman; and I can but regret that so venerable a clergyman should resort to abusing fanguage, when the matter at issue is one of evidence, and such splithets possess not the

slightest value in determining the facts. In-deed, such a course only goes to strengthen my position—that men of broad views and narrow creeds are in an embarrassing posi-

narrow creeds are in an embarrassing posi-tion.

The Rev. Dr. Curry should have remember-ed that I gave his words as reported, and not as what I had heard myself, and if he wished to have denied them, should have said that I had been wrongly informed. However, when I attributed such words to him I should have been censurable, had not the source seemed reliable.

And now as to the facts. The Rev. Mr.

reliable.

And now as to the facts. The Rev. Mr. Bristol, pastor of the Trinity Church, is quoted as saying in the presence of Dr. Curry, that, "to the best of his knowledge, that gentleman had uttered almost exactly the words attributed to him by Dr. Thomas." However, the preachers' meeting passed the resolution acquitting Dr. Curry of unsoundness and censuring per for misrepresentation. But all this haj occurred since I made my first statement, and it is proper, and even necessary, that I should now give my authority for what I then shid.

My authority was a verbatim report by an old and experienced stenographer, and now a teacher of shorthand, who has done official work in reporting for the Methodiat Church, and was present at the meeting and took down the words of Dr. Curry as he uttered them, and was present at the meeting and took down the words of Dr. Curry as the uttered them, and work the stenographer says that he is willing to make oath before any Justice that he reported Dr. Curry correctly. And that reporter is himself a minister in the Methodist Church. That is, the authority on which I made the statement. And they can settle the matter among themselves as to who has iold the truth and who has not.

And now I want to say that I am not "on the track of Methodist preachers with a little book in my hands," and trying to get them into trouble. Of all the hundreds of letters that I received during my own trouble with the church, I gave only one to thelpress—that of the Rey Dr. Barns—and that not without his written consent; and he was tried on that letter for heresy. But the Methodist Driencher's meeting was doing or saying. I was out of the State that week fecturing, and they work would have found themselves under suspicion, and possibly have been tried. I burned their letters, and hence they need not live in fear.

Nor was I hunting for what the Methodist preachers' meeting was doing or saying. I was out of the State that week fecturing, and this matter came Io meanisongiet. But when I heard it, it se

hands of the books attributed to Moses. We say David wrote the Psalms, but we know that the Psalms were not all written by David. They were written by different persons at long intervals. No one can tell who wrote the Book of Job. It contains evidence of being one of the oldest books in the Bible. "The Old Testament abounds with 10,000 old wives fables, which will finally drop out like a tadpole loses its tail when it has no further use for it. It would not be prudent, now for us to attack these fables in the pulpit. But I must say there is a great deal in the Old Testament that is of very little value to religion. It is not all giren by inspiration.

the Old Testament that is of very little value to religion. It is not all giren by inspiration. When you have to give up what your mother taught you, do it honestly, but do not say funch about it publicly."

"The revised New Testament is incomparably superior to the old version; but there are still many things that will have to be changed. But I am awfully shy of the Old Testament. It has got to be thoroughly revised, and if criticism says that any of the books are not rennine they must go overboard."

It has got to be thoroughly revised, and it eriticism says that any of the books are not genuine they must go everboard."

"Many of the prophecies of fasiah and other prophets that are applied to Christ and the church had reference to the return of the Jews from their Expitivity. Let those who attack Robinson Smith and others with him move slowly, for they may find themselves standing on the same ground in the near future."

That is the verbatim report of Dr. Curry's words as handed me by the stenographer who took them down at the time. It is only fair to the venerable divine, fresh from the work of revising Clark's Commentaries, and hence familiar with the subject of Biblical literature, that he should not be fleed too strictly to account for impromptu words uttered in a preachers' meeting, and yet the theme under discussion was the, "Higher Criticism," and would naturally suggest carefulness and accompact on Eight Page.

Spiritualism Defended by Henry J. Newton.

Henry J. Newton lately published an elaborate article in the Frankin (Malone, N. Y...) Gazette in defense of our philosophy, and exposing the willy methods of "Prof. C. W. Starr," who had previously had an article in that paper and who continually traversee the country pretending to fully expose Spiritualism, but who, as Mr. Newton plainly shows, only exposes his own charlatanty. Mr. Newton lays bare his faise pretenses in offering \$500 to any, medium through whom manifestations are produced, if he does not, after witnessing any one of the multifarious phenomens undersoned activ, and under like conditions updated and the conditions applied to the presence of Stade. He also refers to the state of the country of the co

ting of the increasing skepticism of our time says: "A large acquaintance with clerical life has led me to think that aimost any company of clergymen, talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations who listen to these ministers!" He then goes on to specify a number of the doctrines of the church which few, if any, of the clergy believe, aid says: "The minister who tries to make people believe that he questions in order to keep them from questioning, what he believes, knows very little about the secret workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just that condition."

In view of such testimony from such a source, I ask where shall we place theological dogmatism? What are its piesent relations to humanity? That the clergy generally are not only fully aware of the present state of things in reference to this subject, but, that they also are thoroughly alarmed, is

ally are not only fully aware of the present state of things'in reference to this subject, but, that they also are thoroughly alarmed, is shown by a circular issued by a society recently formed in this city composed of some twenty or thirty clergymen of different denominations. This society is named, "The American Institute of Christian Philosophy." Their invitation solleiting donations and membership sets forth in strong language the reason why the organization has been formed and pleads earnestly for help. I regret that space will not permit me to quote a page of this invitation in order to fully substantiate my position on this subject. The object of this association is to formulate and carryout some plan by which the overwhelming tide of scientific materialism may be arrested; to furnish preachers with weapons te more success. nish preadfully com eachers with weapons to more success-mbat the foes of the church. I shall

quote one short paragraph.

"We hold the policy of ignoring infidelity
to be a fatal mistake. We are required eaneetly to contend for one faith. It is clear
however, that the ministers of the Gospel, or
professional teachers, generally overburdened
by routine work, unsupplied with means of
investigation and remote from works of refer-

ence forming the literature of such subjects is unable to cope with the glands of negation is unable to cope with the glands of negation or the assurance of others.

This kind of testimony can be furnished to an almost unlimited extent, but perhaps this their control of the c

The germs of disease are neutralized by amaritan Nervine. Try it. \$1.50.

Jackson on Tiffany once more.

To the Editor of the Religio Philosophical Journal DEAR BROTHER TIFFANY:—Thanks for your remarks in the JOURNAL of Jan. 12th. Let us not misunderstand each other. I certainly do not intend to hold you improperly responsible for any definition of "Christianity" or of the "Christian system" other than your own, either as expressed or implied. How far you may be deemed thus responsible, [though it does not appear that I have directly said so, as you accuse, in either of my two (severally published letters] may be gathered from what follows.

I am forced to again quote your quary of

lam forced to again quote your query of bec. 1st.: "What in character are the objections which the unbelievers urge against the Christian system as unworthy of the faith, condidence and trust of all men?" Now, this is a general question, and the term "unbeliever," is a cant well understood term, used by the churc ee. It is not a kindly appellation you would like to apply to persons merely differing from you in opinion.
"Unbelievers," as they are called, are not presumed to know or to much regard the individual views of special persons, but the standard theoretical doctrines, beliefs and dogmas as remain infuential in the world, have been and still are held by the Christian churches proper since they organized a fow centuries after the death of Jesus, and professelly founded upon his teachings and the doctrines of his followers. It is this standard "Christian system" they object to, and are branded as "unbelievers" on account of, and therefore they declaim against it and show its unworthiness. Yod, Brother Tiffany, employ lis can thriases,—voo have the "Shib boleth" of orthodoxy and have therefore no just cause to complain fy you sometimes catch the knocks that were only intended for the Professors of that well known system. It was that system which was plainly implied in your query, and against which I very plainly spoke, item by item, in letter No. 2. If you do not belong in that company, Brother Tiffany, and dy not wish to bolster up their wan ing influence, please say so. If you do not believe in the liberse genesis, in the adam and Evo story, in the personal berlia and when you will also have the strength of the professor of the storing brother to go into harspitting argument. If there were nothing evil and hurful to human possibilities. "Filled with the Divine spirit of the universe; for his is belief of several if not all these dogmas, in that "recognized history" you refer to so confidently in your late article. It is useless for us, brother, togo into harspitting argument. If there were nothing evil and

Agnosticism.

to the Editor of the Religio Phile

To the Editor of the Height Philosophical Journal:

I often see this word used as a term of reproach, not only by orthodox Christians, but by Spiritualists as well; yet who is not an agnostic, paing the word in reference to the Cause of All Things?

The Hon. Joel Tiffany, whose essays have of late occupied so large a space in the Journal, is evidently, a "Christian Spiritualist," and I infer from his writings would demur to being classed as an agnostic. His long essay in the Journal of the proposition, that spiritual truths cannot be communicated to the human mind with infallible certainty, by written or spoken language, Hence he aruges that there can be no infallible revolation made to man "of truths purely spiritual couched in verhal language," unless the person to whom the language is addressed is inspired to correctly understand its meaning—a not very novel or original proposition, with which I have no fault to flud. Having argued this proposition at length, he says: "Therefore, if man has, not a natural perception and cognition of God, of his being, his attributes, his character and requirements, he can never acquire such perception and cognition through the use of external or verbal language." To all this I agree, and would go much further in the same direction.

I suppose Brother Tiffany will hardly contend that any man can have "a natural con-

Iter in the same direction.

I suppose Brother Tiffany will hardly contend that any man can have "a natural conseption and cognition of God, of his being, of his attributes, his character and requirements." Is there any other way in which finite being can acquire this comprehensive knowledge of the attributes and character

of an infinite being? If not, then, Brother Tiffany, Inasmuch as he denies the infallibility of any inspired writing, must be classed as a confessed agnostic. But he says (by implication, at least), that there is another way of acquiring such knowledge; that is to say, when "through the unfoldment in him of his faculties which are purely spiritual, he becomes the subject of spiritual inspiration." Now, I am unable to conceive that a finite being, in this or any future state of existence (as long as he remains a finite being) can ever acquire a "perception and cognition." of the "attributes" and "character of an infinite, omniscient and omnipotent being. It is a subject which "transcends the limits of the human mind, or of any conceivable finite mind." Whether we admit it or not, we are all and finish forever remain "agnostics" in respect to 'that "infinite and eternal energy from which all things proceed," and which we call God.

While by no means denying the possibility or the fact of "spiritual inspiration." I do most emphatically deny that it can be relied upon to give man an infallible "perception and cognition" of the "attributes and character of ah infinite being, or of "spiritual truth." Contrariwse, what are believed to be "spiritual 'trush of any kind of truth.

Nearly all founders of religious systems have believed themselves to be "Spiritually inspired." Competent students of history and of psychology, now'unanimously concede that Mohammed (in the early part of his career at least) believed himself to be so inspired; yet brother Tiffany will hardly admit that elither was the recipient of Infailible revelations of spiritual truths." Conceding that spirits may and do impress human belings with, or in some way communicate to them, what her ecopient of historical characters by the hundred, who confidently believed themselves to be "Spiritually inspired;" on two of whom would agree, on all points, as to what are "Spiritual truths." Conceding that spirits may and do impress human belings with, or in some w

ment to the late Editions of Webster, it is defined:

"The condition of being unable to affirm or to deny; specifically, in religion, the condition of being incapable to pronounce dogmatically on the existence of a personal God, on man's relation to the infinite, etc:—opposed to atheism and theism."

It appears to me that there is very little difference between rational Agnosticism and the most philosophical form of Pantheism

You may say thist's small criticism, which in no way detracts from the force of brother riffany's argument on the main subject he is discussing. I admit it—because the proposition criticised has no-bearing upon the subject. I have made the criticism, however, because it appears to me that brother T., in such of his late articles in the Journal as I have read, notwithstanding the many excellent thoughts expressed in them, has been too proue to indulge in refinements that rather tend to obscure than to elucidate his arguments.

Washington, Dec. 30.

ments. Washington, Dec. 30.

Greenland has, according to the last census of 1880, 10,000 inhabitants, against 8,128 in 1840. Of these, only 280 are Europeans, almost all banes, partly in the service of the monopolized royal commerce, partly working at the cryolite quarry. The women are intan unusually large majority—1,154 against 1,000 men—specially due to the great number of casuatties for the men at sea in kajak, in South Greenland. Of 1,000 persons, only 21 reach an age of 60 years, against 100 on the Farce Islands, 96 in Denmark, and 71 in Iceland.

Birds have wonderful appetites. It has been calculated that a red-breast requires daily, an amount of food equal to an earthworm fourteen feet long. Assuming a sansage nine inches in circumference to be a fair equivalent for man of the bard, Prof. Woods finds that a man would have to consume sixty-seven feet of such sayage in every twenty-four hours in order to eat as much in proportion to his bulk as the red-breast. Prof. Wood offers this as an illustration of the amount of work which is done by insect-eating birds.

Horsford's Acid Phosphate

FOR SICK HEADACHE.

Dr. N.S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia- and diminished vitality."

"It is my way," says a boy who never remembers what he is told, who leaves open gates, who forgets errands and mislays things with which he is trusted, and for all the trouble he causes he thinks it excuse enough trouble he causes he this to say, "It is my way."

\$65 A MONTH & board for 8 live Young Men or Listles in each county. Address P. W

IT PAYS to sell our Hand Rubber Stamps. Sample free, FOLJAMES & Co., Cleveland, O.

I CURE FITS!

When Lay roles 4 on not mean marriy to story storic core time and then have them return again. I mean a radical core 1 have made the disease of 1975, RFLENT or FALLING 1, the made the disease of 1975, RFLENT or FALLING 1 to core the worst caselies being story. I swarrant my remost to core the worst caselies being story. I swarrant my remost proceed to the worst caselies being story. I swarrant my remost proceed to the worst caselies and the story of the swarrant my married of my infallible remostly. Give Hypraes and Post married of my infallible remostly. Give Hypraes and Post married of my infallible remostly. Give Hypraes and Post married of my infallible remostly. tia you nothing for a trial, and I will care you. frees Dr. H. G. HOOT, 183 Fear St., New York.

STEAM COOKED CEREALS. Choicest Foods in the World, for Old and Young.

merican reakfast ereals.

Breals.

B. C. White Dats.

B. C. White Dats.

B. C. White Dats.

B. C. White Dats.

A. B. C. White Wheat.

B. C. White Dats.

B. C. White Wheat.

B. C.

(Registeriti, Jude Mark.)
THE CEREALS M'FG CO



Gold Watch Free.

FEBRUARY 2, 1884.







HAVE DONE. Are your Kidne's disordered?

*Kidney Wort brought me from no gover, as it were, after I had been given up by 12 best doctors in the betroit."

M. W. Derseau, Mechanic, tonia, Mich.

Are your nerves weak? after I was not expected to live."- Mrs. M. M. M. Mwn, Ed. Christian Monitor Cleveland, O.

Have you Bright's Disease?
"Kitney West curred me when my water was Just like chalk and then like blood."
Frank Wilson, Frabody, Mass.

Suffering from Diabetes?

you Liver Complaint? "Kidney-Word current has a re-fley'd prayed to die." Henry Ward, late Col. 62th Nat. Go Is your Back lame and aching?
"Kidney-Work at bettle cured ma when I wasse
lame I had to fold out of bed."
C. M. Tallinge, Edwardse, Wh.

Have you Kidney Disease?

Are you Constipated?

"Kidney-West causes easy evacuations and cured as after 16 years use of other medictors."

Notice Particular, St. Alban, Vt.

Have you Malaria?

"Kidney.Wert has done better than any othe medy I have ever used in my produce." be H. K. Clark, bouth Re

Are you Bilious?
"Kitney.Wort has done me more good than her remove I have ever taken." I have ever taken." Mrs. J. T. Galloway, Elk Plat. Oreg

Are you tormented with Piles? iding Wort permanently cured the c. Br. W. C. Klime revenuentled it to Gen. H. Horst; Cashier H. Bank, Mys Are you Rheumatism racked?

andies, are you suffering? day-Word cured may of recular tradles of dynam standier. Many friends use and grade Brs. II. Lamoreaux, lale La Botto, Vi

If you would Banish Disease and gain Health, Take

KIDNEY-WORT THE BLOOD CLEANSER.

MAN A



By the central position of its line, con Hast and the West by the shortest route rice passengers, without change of care Chicago and Kansas City, Council litude Worth, Atchison, Minnespolts and St. The passenger, which chings of clark between worth, Actions, Minuspoils and St. Paul. 11 connects in Union Depots with all the principal lines of read between the Atlantic and the Facilities of the between the Atlantic and the Facilities of the St. Paul. 12 connects in the Pacific Connects being connected of Most Confortable and Beautiful Day Coache, Hagnificent Royces Reclining Chair Care, Fullman's Frettiest Falces Ricaping Care, and the Pacific Connects of the Pacific Care of th

o and Minnespoils and St. Fasil, via the "ALBERT LEA ROUTE."

New and Direct Life, via Senece and has record years of the roll, New port News, Chaitaneoga, Allatta, News Port News, Chaitaneoga, News Port News, Chaitaneog

Norfolty, Newport News, Chafflancoga, Atlante, Augusta, Nasylvis, Louisville, Louisville, Louisville, Principale, Louisville, Principale, Chafflancoga, All Through Passengers Travel of Stat Representation of the United States and Chanda.

Jazgange checked through and rates of fare all Baggange checked through and rates of fare all Baggange checked through and rates of fare all Baggange checked through and rates of area of the competitions that offer heas advantages.

José detailed information, get the Maps and Fadders of this Cartes of the Ca ough and rates of fare al.

GREA:
1 your nearest Tioke.
2. R. OABLE,
7 to From & Opa1 Nov. Gen CHICAGO.

4 Woman and the Lousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

THIS LIFE IS WHAT WE MAKE IT.

Let's off-ner talk of noble deeds, And rarer of the bad ones, And sing alout our happy days. And none about the sad ones. We were not made to fred and sigh, And when grief sleeps to wake it Bright happiness is standing by— This life is what we make it.

Let's find the sunny side of men, Or be believers in it; A light there is in every soul That takes the pains to win it. Oh, there's a slumbering gost in all, And we perchance may wake it; Our hands contain the majic wand— This life is what we make it.

Then here's to those whose loving hearts.

Shed light and joy about them?.

Thanks be to them for countless gense. We ne'er had known without them.
Out this should be a happy world.

To all who may partake it:
The fault's our own if it is not—
This life is what we make it.—
Are onise Wichel, who is in prison in F.

Louise Michel, who is in prison in France, writing graceful stories for children.

is writing graceful stories for children.

Miss Martha Jillison, who had taught school for sixty years, died in Ellsworth. Me., the other day, at the age of mnety-three.

Mrs. Louisa H. Albert of Cedar Rapids, flowa, has entered into partnership with her husband in the practice of law. The sign reads: "Albert & Albert. Attorneys-at-Law."

Miss Kate Sanborn has been lecturing in Cincinnati to crowded audiences. "She is a woman of charming presence," says the Commercial Gazette, "her manner is irresistible, her diction clear and beautiful, her voice most pleasing, with that delightful and indescribable thoroughbred intonation which comes only with the best and widest calture,"

Miss Bertha Boyd, keeper of the Oak Point

comes only with the best and widest culture."

Miss Bertha Boyd, keeper of the Oak Point Light-House, at St. Stephens, N. B., for the past four years, has just received a boat from the Government worth \$125, for saving some men from drowning about a year since. It is upholstered and handsomely made. She is the daughter of John Boyd, pilot at Oak Point, St. Stephens, and has kept the light house ever since she was fifteen years of age.

Anandibat Joshee, a Hindu woman of the highest Brahminical caste, is a student in the Woman's Medicai College of Pennsylvania. She is the first Brahmin woman who ever left India. To keep her caste while here she must live by herself, preparé her own food, wear the native co-tuins and rigidly observe certain religious rights/ She is highly educated and a remarkable linguist.

A contemporary contains the following sad-

the native co-futheand-rigidity observe crain religions rights/She is highly educated and a remarkable linguist.

A contemporary contains the following sadpicture of life in a Spanish city:

Miss Emma Stration of New York, writes a fetter from Seville describing the government cigar factory of Spain, 500 feet long and almost as wide, very dirty, and in the vestibule two hundred and fifty young girls making cigarettes, all talking lond; one hundred girls in the next from doing the same, and on the next from doing the same, and on the next from three thousand women as close as sardines in a box, in a single room, making cigars, some having their babies with them not a month old. The women were divided into sevens af each table, three on each side and the mistress at the top. Around each table were shelves against stone pillars, on which lay children's shores, secks, and clothes. The air was stifling, and the bazz of conversation only broken by the wait of the babes. The flooring was dilapidated and it was possible for an incantious visitor to fall through."

Theodöre Stanton, son of Elizabeth Cady Stanton, the Paris correspondent of several American papers, is about to issue a large work, entitled, "The Woman Question in Europe." He has been engaged to abridge the book for a smaller one to be published in French as a companion volume to one also abridged from his mother's "History of the Woman Suffrage movement in the United States." Together they will show what has been done in both hexispheres, as well as the present status of women.

Abby Hutchinson Anderson, daughter of Asa Hutchinson of the family of singers of that

present status of women.

Abby Hutchinson Anderson daughter of Asa Hutchinson of the family of singers of that name, passed to the higher life at the home of her Aunt in New York City, the famous sister Abby of the original family group, early in January. She had inherited the fine musical ability of both parents, and had accompanied the troupe in their various concert tours of later years. She had a finely endowed intellect and lovely character, and left many friends beside those of her own family.

family.

After the funeral services by the Rev. Mr. Maun. Mrs. Mary F. Davis, by request of the friends, gave a touching and comforting address which was full of solace and hope to those who mourn her as "not lost but only gone before."

WOMAN'S WORK IN PRESS.

WOMAN'S WORK IN GRESS.

The fearless and able editor of the Alpha,
Dr. Caroline B. Winslow, keeps her little
monthly magazine well up to the level of its
work. The excellent series of papers passing
through at entitled, "Physical and Moral
Heritage," is a work exhibiting much research and study. The articles are all strongpointed and incid, no matter whether we
may agree with all the conclusions or not.

The Physiological Journal, with which

may agree with all the conclusions of not.

The Phrenological Journal, with which
Mrs. Charlotte Fowler Wells has been connected for more than forty years, exhibits the
same care and ability which she always bestows on her work. The magazine deserves
a circulation by the hundred thousand. The
following from the pages of the last number
are from a Southern paper:

"The wife is unceasingly told to soothe
her husband—that, in fact, her function is
that of a soothing syrup. He is out in the
fresh air, in vigorous health, has no nerves.

her husband—that, in fact, her function is that of a soothing syrup. He is out in the fresh air, in vigorous health, has no nerves, chats with a hundred people, hears and repeats funny stories, has a varied and breezy life; while his wife stays all day long in the same house, breather over the same dishes, hears the monotonous cry of ma, ma, ma, fifteen hours a day, till she is wild with headach and nervousness; then she is to watch for her hasband's coming, greet him with a smile, and proceed at once to soothe him. The first and highest duty of a woman, married or unmarried, is to preserve her health, and to perform her daties to all about her. If married, it may be her duty to soothe her husband, if he is sick or worried; but it is more like her highest duty of teach her hus band cheerful patience, welf-help, and deep respect for her maternal functions. A wife who allows her husband to make her unhappy by fussing over the demands of his appetite or by staying too much within doors that she may always be there when he arrives, or in any other way to sacrifice her health to his pleasure, may be a very devoted wife; but she is an unfaithful mother, and a silly woman."

The Index opens its first number of the year with contributions from Sara A. Underwood, Elizabeth Oakes Smith, Mrs. A. O. Conselen and Mrs. L. C. Wyman. Plainly the best work here is not confined to one sex. The contributors to the Index are incisive, graphic and lucid in statement and style? Mrs. Underwood gives in Jeogutent mandocurin.

ic and Incid in statement and style? Mky. Underwood gives an eloquent monologue upon the unveiling the statue of Harriet Martineau, ending thus:

"So, discouraged but faithful workers for what you believe to be true and needful and uplifting, take heart of grace, and mark with a white stone the day when Boston, welcoming Harriet Martineau's marble counterfeit, spoke in unmistukable tones words of hail to liberty of thought, purity of purpose, loyalty to conviction, woman's enfranchisement, and cosmopolitan fraternity."

In the Woman's Journal, Col. Higginson

of thought, parity of purpose, oyalty to conwiction, woman's enfranchisement, and cosmopolitan fraternity."

In the Woman's Journal, Col. Higginson
presents a query which has often been made
in private. It is "When shall we have a companion" monument for Lydia Maria Child?
He well says:

"Mrs. Child, a life-long reformer, yet lived
and died personally at peace with all mankind. Her sacrifices were far greater than
Miss Martineau's—all that Miss Martineau
risked was the pleasure and comfort of her
yisit to America. To one who was to go back
and live in England it was but a slight thing.
But Mrs. Child laid down upon the anti-slavery altar all her personal popularity, all the
rising fame of her books, all her time and
her energies, while knowing that she was to
live her life in America and not knowing but
that the sacrifice would be life-long. Yet how
sweetly and generously she did it; and the
longer she lived, the greater her charity for
all mankind. Compare her letters, in which
she reveals her inmost thoughts, with that
melancholy autobiography of Harriet Martincau's, full of harsh judgments, even rising
into vindictive misstatements;... The
contrast between Carlyle and Emerson in
this respect is hardly greater than that be,
sween Miss Martineau and Mrs. Child. It'
contains a moral which we as reformers, can
not afford to let go out of sight while we
build the tombs of the prophets. The moral
is that it is not enough to have the courage of
our opinions; that we ought to have the nobleness of our opinions also; to speak the
truth, but speak it in a controlling spirit of
love."

But Col. Higginson has not said the last
word for Mrs. Child. In spiritual insight

love."
But Col. Higginson has not said the last word for Mrs. Child. In spiritual insight she was the forerunner of those who interpret symbols by realities, the world of soul by the world of sense. To her all things disclosed their hidden meanings. She was fed and sustained by those interior springs of life from which comes all that gives this world significance.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through; the office of the Religio-Philo-sophical JOURNAL.]

BEYOND THE GATES. By Elizabeth Stuart Phelps, author of Gates Ajar, Story of America, etc., etc. Boston: Houghton, Millin & Co. Price \$1.25. Some years ago Miss Phelps sent out the little vol-

ume, "Gales Ajar," which was the delight of every-one who read it, and it had a most unprecedented sale, showing the great interest to the public in any thing pertaining to the after life. Since then Miss Phelps has wriften several interesting books and is known as one of our most popular authors. Her last work, "Beyond the Gates," blds fair to rival her previous works. It is written in Miss Phelps's most previous works. It is written in Miss Prieps's most fascinating manner and is dedicated to her brother, whose tragic fate our readers will remember in August last. She says in a note: "It should be said that at the time of the departure of him to whose memory this little book is consecrated, the work was already in press; and that these pages owe more to his criticism than can be acknowledged here."

"Bayend the Listen" is the story of a woman who

his criticism than can be acknowledged here."
"Beyond the Gates" is the story of a woman who is just awakening from the delirium of typhoid fever, and the events related occurred upon the fifteenth day of her filmess. She tells who and what she is, relates some incidents in her life and have work, an interesting practical life it had been, having been a tracher and connected with several charitable institutions. The description of her becoming conscious in spirit-life, is very interesting, and we quote for the benefit of those of our readers who have not lead the pleasure of reading the book:—

I Extracts from Beyond the Gates.

I could have slept but a short time when I woke, feeling much easier. The cross, the Christ, and the picture of my father looked at me calmly from the wall on which the sick-lamp cast a steady, soft light. Then I semembered that it was night, of course, and felt chagrined that I could have been confused on this point.

The room seemed close to me, and I turned over to ask for more air.

The room seems close to me, and a turned oct of ask for more air.

As I did so, I saw some one sitting in the cushion-ed window-seat by the open window—the eastern window. No one had occupied this seat, on account of the draught and chill, since my illness. As I looked steadily, I saw that the person who sat there was yn father.

His face was turned away, but his figure and the

looked steadily, I saw that the person who sat there was yn father.

His face was turned away, but his figure and the contour of his noble head were not to be mistaken. Although I was a mere girl when he died, I felt no hesitation about this. I knew at once, and beyond all doubt, that it was he. I experienced pleasure, but little, if any, surprise.

As I lay there looking at him, he turned and regarded me. His deep teps glowed with a soft, and light; but yet. I know not why, they expressed more love than I had ever seen in them before. He used to love us nervously and passionately. He had now the look of once whose whose nature is saturated with rest, and to whom the fittfalness, distrust, of distress of intense feeling netting upon a super-senative organization, were impossible.

"Why father!" said aloud. He nodded encouragingly, but did not speak.

agingly, but did not speak.

"Father?" I repeated, "Father, is this you?" He laughed a little, softly, putting up one hand and tossing his hair off from his forehead—an old way

tossing his hair ou from an of his.

"What are you here for?" I asked again. "Did mother end for you too?"...

Ves: I was truly in a wooderful place. It

Ves: I was truly in a wooderful place. It

of his.

"What are you here for?" I asked again. "Did mother send for you, too?"...

"Yes; I was truly in a wooderful place. It was in the country (as we should say below), though I saw signs of large centres of life, outlines of distant architecture far away. There were hills, and yast distances, and yista of hill tints in the atmosphere. There were forests of great depth. There were shane of shining water. There were fields of fine explane of shining water. There were fields of fine explant and color, undulating like green seas. The sun was high—If it were the sun. At least there was great brilliance about me. Flowers must have been abundant, for the air was alive with perfumes. When I have said this, I seem to have said little or nothing. Certain it is that these first impressions came to me in broad masses, like the sweep of a incipe hrush or blender upon canuas. Of details I received few, for stong time. I was overcome with a sense of Nature—freedom—health—beauty, as if—how shall I say if?—as if for the first time I understood what generic terms meant; as if I had entered into the sport of all abstract glory; as if what we had known as philosophical or poetical phrases were now become attainable facts, each possessing that individual existence which dreamers upon earth dare to beliers, and of which no doubter can be taught.

"Each comes to his own by his own," he said. The nature is never forced. Here we unfield like a leaf, a flower. He expects nothing of us but to be natural.". If nothing was expected of us but to be natural to be right.

I felt the force of this conviction as "it had never

bren possible to feel it in the other state of being, where I was under restraint. The meaning of there by broke upon me like a sunburst. Freedom was in and of itself the highest law. Had I thought that death was to mean release from personal obedience? Lo, death itself was but the elevation of moral claims, from lower to higher. I perceive how all demands of the larger upon the lesser self must be increased in the condition to which I had arrived. I felt overpowered for the mounted with the intensity of these claims. It seemed to me that I had mear really known before, what obligation meant. Conduct was now the least objection of the transpired was now the least objective for the mounted was now the least objective with the wrought out fact in me I had become accountable.

"As nearly as I can make it out, Father," I said, "hencefort I shall be responsible for my nature." "Something like that; not alterative,"—I began using the old eartility patels. "if course I am not to be called to account for what I started with letter, any more than I was for what I started with letter, any more than I was for what I started with letter, any more than I was for what I started with letter, and will, sir. He patient with me. What I am trying to say, I believe, is that I shall feel deep mortification if I do not find it natural to do right. This feeling is so keen, that to be wrong must be the most unnatival thing in the world. There is cartainly a greak-diffiguence from what I started with this place. Aircrafy I cannot understand why I did not spring like a foundain to the Highest, to the Best, But then, Father, I never was a devoter, you know,"

Wheel I had untered these words I felt agrecial from myself, and a sense of discord. I was making excuse for myself. That need to be a fault of the past life. One fidd not do it here. It, was as if I had committed some grave social indecorum. Felt myself blushing. My father noticed my embarrasiment, and called my attention to a brook by which were walking, beginning to talk of its p

the bough; and that I understood her: "Te islum laudamize-laudamiz" as distinctly as if I had been listening to a huntan voice.

When I had comprhended this, and stood entranced to listen, I began to catch the same melody in the water, and perceived, to my astonishment, that the two, the brook and the bird, carried parts of the harmony of a solemn and majestic mass. Apparently these were but portions of the whole, but all which it was permitted me to hear. My father explained to me that it was not every natural beauty which had the power to join in such surpassing chorais; these were selected, for reasons which he did not attempt to specify. I surmised that they were some of the simplest of the wonders of this mystical world, which were entrusted to new-comes, as leiog first within the range of their caracities. I was enraptured with what I heard. The light throbbed about me. The sweet, harmony rang on. I leatised up face in the musical water—it was ac if I has sorbed the sound at the possible existence of a sense or senses of which I had never heard. I could now understand it to be reasonable, that if I had taken more time on earth to cultivate myself for the conditions of heaven, I might have had a different experience at the outset of this, life, in which one was never in a hurry. Had peopled proof inty longer that I was dead and in Highen, this marvies on adjustment of my, laid up to this time. I am still unable to answer it. The transit itself was swift and subtle as thought. I do not say that speciformed this course of the court of the memory? that the facts of physics recurred to me, early laid to the whole one field so never the high name of study, or stored my thoughts with its eternal results. As I approached the scene of my former life, I met many people. I had struck a realist of physics recurred to me, even in that inroad of feeling? and that I guided myself to the Massachuset shown as I would have found; it upper globe at school? Alrendy I learned that for any and seemed possessed of great unrest.

account to be accepted for anything more trust-worthy than it is.

While I was wondering greatly what it meant, some one joined and spoke to me familiarly, and, turning, I saw it to be that old neighbor, Mrs. Mers-sey, to whom I have alloaded, who, like myself, seen-ed to be bent, upon an errand, and to be but a visitor upon the earth. "She was a most lovely spirit, as she had always been, and I grasped her hand cordially while we swept rapidly together to our journey's end.

while we swept rapidly together to our journey's end.

"Do tell me," I whispered, as soon as I could drawher near enough, "who all these people are, and what it means. I fear to guess. And yet indeed they seem like the dead who cannot pet away."

"Aian" she sighed, "you have said it. They loved nothing, they lived for nothing, they believed in nothing, they relieved in the earth. They simply lack the spiritual momentum to get away from it. It is as much the working of a natural law as the progress of a fever. Many of my duties have been among such as these! I know them well. They need time and tack in frestment, and oh, the greatest patience! At first it discouraged me, but I am issuring the enthosism of my work."

"These, then." I said, "were those I saw in the first boar, when my father led me out of the house, and through the street. I saw you assong them. Mrs. Mersey, but I know even them that you were not of them. But surely they do nat stay forewer prisoners of the earth? Surely such a blot on the

1. —

face of spiritual life cannot but fade away? I am a new conner. I am still quite ignorant, you see. But I do not understand, any more than I did before, how that could be?

"They liave their choice," she answered vaguely, but when I saw the high solemnity of her aspect, I feared to press my questions. I could not, however, or I did not forbear saying:

"At Beast goor must already have persuaded many to sever themselves from such a condition as this?"

"Already some, I hope," she replied evasively, as she moved away. She giways had remarkably line manners, of which death had by no means desprised her. I admired her graciousness and dignity as she passed from my side to that of one we meet, who, in a dejected volce, called her by her name, and intimated that he wished to steak to her. He was a pole and restless south, and I thought, but was not sure, for we parted to opickly that if was dile little fellow I spoke of. Bobby Bend. I looked back, after I had advanced some distance on my way, and saw the two together, conversing earnessly. While I was still watching them, it seemed to me, though I cannot he positive on this point, that they had changed their courses, and were quiesly absording, she following, alove the dismal subsore in which she found the lad, and that his heavy downward motions became freer, strugiting upward, as I gazzel....

Perhapa I should say, once for all view, every form of pure pleasure as a leading with the desired subsored in the carried had existed my dismal subsored in the carried had existed and the carried had existed my dismal subsored than suggestions of their counterparts above. I do not expect to be understood. It must only be remembered that, in all instances, the colestial life develops the soil of a thing. When I speak of eating and drinking, for instance, I do not mean that we cooked and prepared our food as we do below. The mean that the soul of a scale is a more exquisite thing than what we may call the body of the sense, as developed to earthy consciousness.

So far from th

facts as overywhelmed, by their extent and variety, Vet if I try offexpain them, I am, met by an almost insurmountable obstacle.

It is well known that missionaries are often thwaried in their religious labors by the absence in swape tongues of any words corresponding to evertain fideas such as that of purity or unselfishness.

Philologists have told us of one African tribe in whose language exists six different words descriptive of minther; none whatever expressive of low.

Philologists have told us of one African tribe in whose language exists six different words descriptive of minther; none whatever expressive of low.

In another no such word as gratitude can, be found. Perhaps no illustration can better serve to ladicate in the impediments which for the way to my describing to beings who possess but fire senses and their corresponding imaginative culture, the habits or enjoyments consequent upon the development of ten senses or inform. I am allowed to say as much as thist that the growth of these codestial powers was variable with individuals throughout the higher words, or so much of itsus I became acquainted with. It will be froughly seen what an illimitable scope for anticipation or achievement is given to daily life by such an eviduation of the fature. I should be carefully reasonabled that this serves only as a single instance of the exuberance of what we call everlasting life.

Below, I remember that I used sometimes to doubt the possibility of one's being happy forcer under any conditions, and had moods in which I used to question the value of endless existence. I wish most among the propers of the growth of character, the growth of the extractive of most, the variety of enloyment and employment, and the increase of usefulness that practically consistent in importantly.

THE VOICE OF THE PEOPLE. No family byes were ever so popular as the Diamond lyés. They never fail. The Black is far superior to logwood. The other colors are Engliant. Wells, Richardson & Co., Burling-tok, VI.

Adure is not a medley of shifting phenomenalust an orderly unfolding of events according to an inver and fixed law of resources.—Hickok.

PATENTS Hand-Book FREE.

ACENTS wanted for The History of Christianity, Abbett, A grand elanor, A 45 best in the popular price of \$1.75. Liberal terms. The religious papers mention it as sens of the lew great religious works of the world. Greater success newer known by acrust persua feet. STIMSON & Co., Publishers, Portland, Maine.

COOD CANVASSERS WANTED WASHINE MANUFACTURING CO. Charlotte, Mich.



W. F. & JOHN HAHNEN,



DEVOTED TO ALL BREEDS-THE BREEDING



THE CROSS AND THE STEEPLE

By BEDNON TUTLE.

In this paraginer the anthor taken up theorimuce of the Cross in an intensety interpeting a

face of spiritual life cannot but fade away? I am a live account. I am still quite ignorant, you see. But lea catabilished 13 years. Larger commissions allowed how that could be."

Live accounts weakly, lituaristed. On trial two that could be."

SAW ENGINES THE CHEAPEST."
MILLS, ENGINES HORSE POWER

Farmers' Call. PAPER for the Farmer and his fam. 3 Months Trial 25 Cents. ity. For the bousehold it full. Medical formule and Workshop new features. 32 pages. Cash terms to agents. PARMERS' CALL, Quincy, Ill.

CUSHING'S MANUAL

WORLYNN, EROWN & CO., Boston, Mass

CALL AND EXAMINE.

inherent in this form

WEBER UPRICHT PIANOS

WEBER MUSIC HALL, Chicago,



GEO. W. PECK'S WORKS.

o. W. Prox's Fussa. By God. W. Peck. editor of "Peck's Sun," Milwaukee. 12mo, civita, gold age black. Price. Paper overs.

THE GROCERIAN AND PERS S RAD BOY, R. Instrated by Brandsoidt.
PECS BAD BOY AND M. P. Hinterated by Gean, Smith.

ck's Had Boy" has had the meet phen

88 Randolph St., Chicago, Il.

Light for Thinkers.

LICHT:

LONDON . AGENCIES

Religio-Philosophical Journal,

THE INDEX.

RADICAL BEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Edmark W. J. POTTER.

Moneure B. Conway loof George Jacob Holymain, of Lendon, mill write for The Index very useful forting 1842. Among the other contributors are Frot. Felts After, John W. Chadwid, M. J. Savaga, F. M. Holland, W. H. Speccer, Mrs. E. D. Cheney, Mrs. Among arith spaces, Cambine H. Dale. Mrs. Bart. The attent of Fat Father bearing the Contributor of the Contri

Perms, 23 per annum in advance. To new subscribers, 21 for six months. Specimen copies sent gratis. Address: The foliage, 3 Tremost Place, Beston, Mass. IF, THEN, AND WHEN,

FROM THE DOCTRINES OF THE CHURCH. By WIRREY SUNSER BIRLOW.

All who have read the author's "The Voice of Nature," The Voice of Nature," The Voice of Superhibor, "The Superh

THE MELODIES OF LIFE. A New Collection of Words and Musi

CHOIR, CONGREGATION AND SOCIAL CIRCLES

billit. OFFICERATION AND SOCIAL MINISTER.

2 2 7 TOTAL

The Author says in prefixer. We have tried to comply the visites of others by writing stays and plausing ministed in selecting stock works as will be acceptable to mee and find a response with the hangels who may join us in singling of them.

"For make, whole such and while, but the EXELUTION PRILIDED CAL PURL MINISTER MOVEMENT.

Seligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

Bg JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50
" " 6 months, \$1.25

REMITTANCES should be made by United States Footal Money Order, American Express Company's Money Order, Registered Letter or Draft on either Now York or Chicago. Do not in any case send n local banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line.

Entered at the postoffice in Chicago, Ift., as cond class matter

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Cormspondents. Free and open discussion within certain mints is invited, and in these circumstances writers are above responsible for the articles to which their names attached.

are attached.

Kuchanges and individuats in quoting from the Ra-Liono-Philipocopinical, Journal, are requested to dislinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be boticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magnines are sent to the Journal Containing matter for special attention, the sender will please arway a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 2, 1884

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit ers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued: but it must be distinctty understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-

"Bottom Facts"-Truesdell vs. Kiddle,

On another page under the heading, "Trues dell versus Kiddle," will be found a characteristic letter from each of these gentlemen. The extraordinary nature of Mr. Kiddle's letter is fully in harmony with his course since unfortunately—both for him and for the present welfare of the Spiritualist Move ment-he publicly avowed his belief in spirit return and communion. These letters seem to call for comments, which we shall make with the kindest feelings toward the partie

If the truth cannot stand, let it fall! It favors, calls for no protection, has no shield. Fraud, falsehood, deception, harn it not unless accepted as its standard bearers Spiritualism as a philosophy banded on, and the embodiment of, truth, can receive no support from error or deception practiced in its name. All the falsehoods in the world cannot harm it or destroy the least of its principles; hence we do not entertain the weak fears of some in regard to exposures of frauds, or attempts at its overthrow. Especially do we look upon books like "Bottom Pacts," not as harmful, but positively beneficial. If such a book can destroy Spiritual-ism, that cause cannot be worth contending for; it cannot, nor can ten thousand such. To say with Mr. Kiddle, that it "spikes our guns," is to surrender the fort, and confesthat its exposures are the exposures of Spiritualism instead of its frauds. The Journal recommended the book to Spiritualists-not because it admired the style of the author, or because it believed he had reached the bottom facts, but because we regarded it as a roper prescription for the cure of credulity on the one hand, and fraud on the other which were rapidly extending like a gangrene into the vitals of the Cause

As a body, Spiritualists loudly boast of their fealty to truth, and we were confident the JOURNAL'S readers were prepared for the most searching investigation. If the phenomens are tricks, Spiritualists as the most interested, ought to know it, and if Truesdell has proved them such, do they wish the fact con-cealed? What is the truth in the matter? In short, thousands upon thousands of intelligent Spiritualists know from their own experience, that the claims made by Truesdell of trick-ry among mediums are true, whether true or not in the specific cases he re-lates; and that it is quite likely he can duplicate these tricks. Hence as a guide in erience, that the claims made by True investigation, to distinguish the true from aid to those who investigate in a true spirit. Taking this view of the work, in an editorial on the same in the Journal for July 7th, 1883, we said:

1883, we said:

While his volume has its weak points and its style is open to criticism, yet on the whole we consider it a valuable book for Spiritualists and investigators to read; it will do them no harm and will render fleen keener and will ender them have an advantage of them have a subject of the state of the spiritualist whose fails. It will shake the mind of no Spiritualist whose fails. It will shake the mind of no Spiritualist whose fails. It will be book may feel doubtful, will be inspired by their doubts to inside observation; and those, who after reading the book may feel doubtful, will be inspired by their doubts to restigate further and more carefully. Thus the book will really give an impetus to intelligent and more general investigation, and in the end, aid, in the spread of genuine spirit communion, relieved of all trickery. What these is of truth in the book will stand and cannot hurt Spiritualism; whatever there is of error will be discoverious we ask that those injury the innocent. In concidence was that those injury the innocent. In concidence was that those injury the innocent in concidence was that those injury the innocent. In concidence was that those injury the innocent in the decoration of the state of the spiritualism. The wind was any lext from the meaning given it by the context.

The wind was proposed for a careful power.

The wish we expressed for a careful perus al of our article as a whole, and a thorough comprehension of our position, before criti comprehension of our position, before criti-cism—which we felt that our fearless posi-

tion would bring upon us-it seems, was little heeded by those who sought to make capital by perverting our meaning. Mr. Kiddle secretly charges the JOURNAL with "almost treachery," and questions if it ought to be sustained! Sustained in what? In its fearless advocacy of the truth, regardless of friend or foe; and unswerving adhesion to the right, in defiance of threats and clamors of those defeated in their attempts to guide Spiritualism in the ways of their own passions and selfishness.

If we were to point out the books, really dangerous to the cause, we should take those like Mr. Kiddle's, which do more in their de fense to weaken and bring it into contempt than a legion like "Bottom Facts," which can be met in open warfare. He has forced us to pass this judgment, and having done so, we are compelled to give the reasons Therefor. The task is by no means an agree-able one; for his sacrifice in his zeal and adhesion to ble belief, calls forth our warmest sympathy; and we regard with profound re-gret his want of discrimination and all-bg-lieving acceptance of the "communications" he publishe

Mr. Kiddle introduces his book as "the record of one of the most extraordinary experi-ences ever vouchsafed to man." "Not a single communication has been inserted which not written through the mediumship of the editor's daughter or son. Most of them were written in his presence; and he therefore knows that they are not the offspring of imposture or delusion."

Thus setting out with the assertion of the authority of truth, and from his conspicuous position forcing the attention of the world the communications have a significance and influence they otherwise would not possess. Other mediums have written an incalculable mass of trash from the great departed, and their verbiage passed unnoticed, for they were not placed on the same hight, or pub-lished with estentation. After having such expectations excited, with what chagrin must the true Spiritualist read, or with what contempt the critic, such passages as the following, which are samples of page after page. Shakespeare writes:

page. Shakespeare writes:

"Bless fool, your heavenly protector. Lead a good and noble life of the soul's own assistance. Fear the devil and all his works. I am William Shakespeare, poet and partitan. Endure the sins of the flesh, and the light of he soul will be given you in proportion to your victories over Satan and his friumphal band of Lians. Seek ye the final judgment for your encouragement, and relief from the assailing of Providence by his vagational teaching the properties of the second search of the searc

On being asked to write a poem on his "heavenly joys," he gave one, of which the following is an extract:

"My Joy In beaven
Is from the seven
Of the truths of God's creating:
First comes the queen
Of love: then she
Who blesses the pure in heart,—your
Everinating friend,
Benevolence." Again:

[Signed] "William Shakespeare, the Poet who seed of to know it."

He further gives utterance to the following

"My poetfeal character is gone. It was only erre me to get a simple living, and I need it teept as far as I may use it for you, my kind h

except as far as I may use it for you, my kind hearers."

Bacon, the great philosopher writee:

"My dear friends, such delight I see, that the stars almost fall to send their heavenly light upon your paths. See this: I think you-will not hesitate or delay one moment to show your souls 'Providential feelings to award the world. Fear not that field is punishing in his deal understanding the second of the providential feelings to consider the providential feelings to the providential feeling

George Washington writes: string consequent witness:

If the ground with God and blomming angels; and by the effort to reach the divine eff, your hearts will jee filled with the upright living ceaseless beginning..... George Washington is but speck to humanity's progress and I must forget that a ever more than a worm of the dust, sent by my er for some good purpose."

Abraham Lincoln has the following. "I was always a quelt man in the form and although I am changed, or I should say put my flight, yet with all. I am the same unsoph Abraham Lincolo, the President of the United America, and happy I am to repeat this; for the God bless them forever! used me well; and in e' I think I bad the support of fine men.

Isaac Newton contributes the following: "Aim high, my brethren. I intend to be the willing subject of blessed King; and where the will is, there God will always show you a pleasing reay."

Byron writes a poem, as a "test" "to show you that I still live," and as such produces a

loggerel beginning:
"The feelings of trust, my friends, earnest and true, with which I now sen these few lines to you, Are many, with all the emotions strong. That unto a spirit's being being."

On being told that his poems were "still

read and admired by many," he replies: "Not as I wish, with the light of Jesus upon them." It would make strange reading; Don Juan with the "light of Jesus" upon it!

Penn, writes: "Wim Penn, the Quaker, is a spirit—a man once the body, and in sin. Buy God took me home, and i m live in glor, ripening into full blossom, when the su mer heat of patience shall have effected a perfect cu of all evils inherited thirugh the feach."

Napoleon Bonaparte, writes: "Heaven defend the cause. Save

"Heaven defend the cause. Save your souls. Love your Maker. Love one another. Follow no man. Flee evil. Do good, Alm for God."

These extracts from communications of a w only of the vast array of poets, sages and historical characters, including Pontius Pilate and Moses, who con-tribute to the pages of Mr. Kiddle's book worthless as they are, convey a good idea of the whole. It is almost unbelievable that a cultured man and scholar should becom so infatuated and self-deceived as not only to let pass, but unqualifiedly endorse, and pub lish to the world such an incoherent medley The Alliance well said in its scathing criticism that,"The perusal of [this] book will be apt.to make men afraid, more than ever, to die, for fear their spirits will seem to make them appear silly." Judging from the comthem appear silly." Judging from the com-munications in this book, the spirits all tand on the same idiotic level, and their

highest thoughts are puerile, religious cant. We say this with a full understanding of the great difficulties in the way of clear and

We expect imperfection, incoherence, contradiction; to see the influence of the medi-um, of the circle, of conditions known and unknown, sway the current of the controlling spirit's thoughts; we have been taught to allow a wide margin for such influences, and it would be as unwise as uncha itable not to do so; yet, after making all such allowances. there should be at least some indication of the identity, in expression or method of thought, of the spirit purporting to commun-This internal evidence is our only reliance in determining the source of the intelligence. If the latter does not rise even to the plane of mediocrity; if it has not a single flavor of the source which it claims. we are justified in-refusing it acceptance. This is the issue with every communication, without exception in Mr. Kiddle's book. They are alike in thought and style, or rather in the want of both. They are character-ized by a poverty of ideas, and a religious er in the want of both. cant, in which Napoleon is flippant as a They bear the impress of the mind of Mr. Kiddle, as a sort of reflex or echo, and intensify the stereotypes religious phraseology he so frequently indulges in. We do not impugn his honesty or that of his mediums. We bear in mind his sacrifices and zeal in his devotion to what he considered the truth but his zeal and earnestness only make the matter worse, for the more unqualifiedly such communications are endorsed, the more they reflect on the character of Spiritualism and the intelligence of Spiritualists

Mr. Kiddle entered the field without preparation for its study, and experienced the fate of new converts in being carried away by his enthusiasm. Had he been schooled by experience in investigation and posted in the introductory sciences of psychometry and magnetic influences, he would have understood the phenomena he so faithfully records, and as carefully repressed, as he now heralds them. He would have understood that the value of communications does not depend on the great names attached to them. but on their intrinsic worth. Epes Sargent, than whom no one has studied this subject with greater care, speaking of spirit communications, so called, says in "Planchette," page 238:

page 235;

"The purile character of many of the communitions for which a spiritual origin is claimed; the recki assumption of the names of great men and women pretended spirits; the author of some imbeelle dogge claiming to be shakespeare;,, and the utterer of so stupid common place asking us to believe he is L. Bacon,—of course make the spiritual prefentions of incommunications ridiculous in the estimation of m persons of taste."

We have the statement of the communication of the statement of

We have no desire to appear as a defender of Truesdell or of his book, but the policy of the Journal has ever been, instead of weakly trimming to every breeze and taking refuge in subterfuge or ignoring the antagonists of the cause, to meet them squarely and openly before all the world. Truesdell says he is not a medium; he was never recognized as such by the great body of Spiritualists; he played the role of an amateur trickster, imitating the spiritual phenomena. He now comes ward and tells us how he performed his tricks, and how closely the genuine can be simulat-ed. He also points out instances where genuine mediums have palmed off the imitation

Admit all this, and shall we sit down in espair, and moan with Mr. Kiddle: "After more than a generation of investigation an scenmulation of evidence to be placed hors du combat before the thoughtless public by Truesdell!" The injurious influence of "Bot-tom Facts" has been slight indeed, so slight that no courageous, critical Spiritualist has been able to detect it.

The numberless volumes of communications, like those of Mr. Kiddle, have by their and persistence, exerted a great and most injurious influence; being put forward by the opposition as representative of the status of spiritual literature and thought. Yet the damage done by these even, has been temporary and fleeting, for the great under-lying thoughts ever have come to the front, and slowly gained position. We have a grand philosophy of life and science of existence, the only system which co-ordinates all phenomena of life and matter, and satisfies the aspirations of the soul.

Exposures like Truesdell's only affect the excrescences of the great movement, such as every observing Spiritualist has seen to exist and been saddened thereby. The stream will flow all the clearer and stronger. We shall learn to distinguish more certainly the true from the false, and while there will be les to deplore on the one hand, there will be more to call forth our admiration on the other. The exposures of Spiritualism have at ways been of its frauds. It has never been exposed, cannot be, for it is a revelation of e ternal truth.

The temperance people of Chicago re-jeice at the steps the Citizens' League has recently taken to so purify the grand jury. that an indictment can be found against those who have been guilty of selling liquo to minors, or otherwise violating the ordinance regulating the sale of intoxicating In a complaint of the Citizens League to State's Attorney Mills, it is said: "Upon the September Grand Jury there were, as I am informed, seven or eight salo eepers and six who were directly interested in that business. On that Grand Jury, also was a prominent saloon keeper who was then as I am advised, under bonds for his appear ance at the Criminal Court, and was held over on the charge of selling liquor to minors."

We have received many letters of com mendation of the articles on Culture of Man by Sidartha. The JOURNAL is being more heartily appreciated. Many old readers are cribing for their friends. This please us and we feel sure the paper will pleas

Has the World Been Saved!

Rev. Thomas Parry gave his first Jermon in the Jefferson Park Presbyterian Church on the first Sunday of the year, and the effort was reported with attractive headlines by the city press. The sermon resembles, in flow words and rhapsodical logic, some of the trance addresses we have heard and read. As a specimen of this kind of eloquence we com-

mend the following extract: mend the following extract:

But Jesus Christ has opened the heart of joy; struc
with the rod of mercy the Boreh of destiny. In the my
terious depths of divine grace he has caused the wester
of faintily. This atometer the has destined in creation
of faintily. This atometer files budged in creation
struck its roots down through the purposes of ion
sprang up in the light of ion's infinite love when
fell; it made glorious the lilies and roses of Eden, an
fell; it made glorious the lilies and roses of Eden, an
stellit made glorious the lilies and roses of Eden, an
stellit made glorious the times and roses of Eden, an
stellit made glorious the lilies and roses of Eden, an
stellit made glorious the files and roses of Siden, an
stellit made glorious the times and roses of the rose in the
structure of the received and stelling the constitution of the rose of the structure of the rose of truth spring
out of the earth and righteousness looking down from
heaven and of righteousness and peace kitssing on
there, visions of infinite love wooling the guility.

We leave the reacted to destroying how they the

We leave the reader to determine how the "atonement idea," could have made the "lilles and reces of Eden" "glorious," or how the "prophets" "drank" of it centuries before "prophets" "drank" of it centuries before Christ case to promulgate it! It is through such slush this spiritual teacher wades, and we should find its fault, if he did not at last reach conclusions not warranted by his premreach conclusions not warranted by his premises, and far more clearly expressed. He says: Where the gospel is not in force cunning or courage or some evil principle becomes supreme. There is no ultimate divine authority to which to appeal. Christ changed and established the central government among the virtues. Love became law, shd all other virtues to their proper place, propegion, and importance to their proper place, propegion, and importance to the proper place. The stablished the gravitation of love in the agency of the gravitation of love in the agency of the calculation and immediately the virtues, the graces, the motives, desires, and passions fell-into their proper place in their divine order. We ask, is it true that the "motives, desires

and passions fell into their proper place?" All history shows that they did not nor have not. After alglost nineteen hundred years of effort, less than one-fourth of the inhabitants of the world are under the nominal influence of Christianity. From the beginning it has nourished bigotry and superstition, out of which have sprung the most murderous wars and unmentionable crimes. Such unwar ranted praise grows out of ignoring history and contemplating the ideal morality which is the fruitage of intellectual and moral growth and culture under the influences o science and what may be called for want of a better term as combining all influences, the spirit of the age. This development has been directly in the face of the opposing force of Christianity as expressed in the churches. The fagots, the dungeon, the rack where honest thinkers have suffered, these line the weary road along which humanity has fought its way to victory. It is not true, that "where the Gospel is not in force, cunning or courage or some evil principle becomes supreme." If we study the history of Christianity we shall be ready to assert that this is most strikingly true where it is in force. Constantine the Great the most atrocious murderer of his wife, son and friends so stained with crime that the priests of the old pagan religion refused to absolve him, saying the gods would not pardon one so criminal, forced this "doctrine of love" on the Roman world, by the sword. For centu ries thereafter, cunning and courage ruled and crushed opposition with remorsele The-churches of to-day are ruled by cunning, and all about us, after nineteer centuries, so far from seeing "righteousness and peace kissing each other," we behold the terrible spectacle of Christian nations, armed to the teeth, watching each other as trained gladiators, ready at a word, to spring at each other's throats, and when their armies meet in deadly struggle, and tens of thousands lie dead or bleeding, ghastly under the shroud of sulphur smoke, it is heralded by Christian journals to Christian readers as glorious, instead of a gigantic crime against God and man.

Far worse, all about us, forced on our at-tention, is the selfishness, the grasping avace, the greed, the utter disregard of the rights of others, the depraved passions of Christian worshipers. True, there are charity hospitals, reliefs for the poor, and a vast ount of talking of the divine power of love, but on the other hand there are jails, penitentiaries, work-houses, rum-shops, and lower depths for which there is no name. The beauand power of Christian love may be extolled by ministers, salaried at ten thousand i year, and their laity may praise their effusions seated in luxurious ease, but the stern fact remains that around those churches, under the very shadows of their steeples surges a tide of seifishness, crime and depravity; an abject wretchedness; a squalid poverty, which this love has not reached, and over which it has no control.

Say what the preacher will, reading from perfumed notes turned with soft white fingers the world has not been "saved" or "redeem ed," and is further removed to-day from th result which the clergy desire, than in the first centuries of Christianity's growth.

Nor do we think such "redemption" desirable. We want the power of unselfish love, and the noble ideal of Christ's perfection, not outy as a means of gaining heaven in the next life, but to make heaven practical in this. Instead of the "Majesty" of God, we must teach the innate majesty of humanity; and for the divinity incarnate in Jesus, the divinity in carnate in every human soul; in other words the fundamental principles of the philosophy of life, as expressed by Spiritualism.

Last Sunday evening Mr. J. Simmons gave a very interesting lecture at Lester's Academy, 619 West Lake St., consisting of a sketch of his travels with Dr. Slade in Europe, and an account of the many interesting and marvelous tests given through the Doctor, his persecutions through the courts and his sufferings in the caus Conference and Fact Meeting every Sunday at 3 P.M. Social and Musical Entertainment, Michigan State Association of Spiritualists and Union Convention of Spiritualists and Liberalists.

We publish in another column the call forthe Annual Meeting of the Michigan State Association of Spiritualists at Kalamazoo. February 21st to 23rd, which will doubtless be an interesting and successful gathering. as have all those held by that Association. We also publish a call for a Union Convention of Spiritualists and Liberalists at Lans. ing, February 29th to March 2nd, in which is one statement so strangely remarkable that it cannot find place in our columns without such comment as an independent newspaper. aiming to give the whole truth, is compelled to make.

One of the specified objects in that call is: 'The relations of Spiritualism and Liberalism in the State work; is it desirable to continue them as recognized joint factors?" and it is then stated: "The topic has elicited more or less outside debate, but has never been fully and fairly discussed in any re-

sponsible gathering."
At Grand Rapids last March, at the officially called annual meeting of the then exist-ing State Association of Spiritualists and Liberalists,—recognized and attended as such by those who are leading in the isque of this Call, and therefore held by them as a "responsible gathering"-this question of the continuation of the union of Spiritualists and Liberalists "as recognized joint factors," was fully and fairly discussed for most of a whole day, and then fairly voted on, with a good number in attendance, with but two votes in favor of such continuation.

The attempted union of Spiritualism and Materialism had been found in the nature of things an utter impossibility, an absurd effort to promulgate and build up as "joint" factors" opinions so utterly opposite that the life and growth of either must be the decay and death of the other. This was the opinion of all except two who cast those votes at Grand Rapids. This plain fact which cannot be successfully denied, is in direct contradiction to the strange statement of this

If it is claimed that the Grand Rapids meeting was not technically regular, and should have been called at Lansing, the answer is that it was called by the officers of the then existing State Association of Spiritualists and Liberalists, as well attended by the members as previous meetings had been, recognized as regular by those who were present and took part, and this topic led all others in interest and importance with the result we have given in the final vote

Further comment is needless, and both Calls are given for the information of our readers. Those who believe in a State As-sociation of Spiritualists will naturally go to Kalamazoo, if possible.

Whoever wishes to revive and keep up the trial of making Spiritualism and Materialism "joint factors" can, of course, go to Lans-

Seek and Ye shall Find.

There is one more suggestion which it may be well to make to an honest "Seeker after Truth," our correspondent in Athens Co. Ohio. If, as we may naturally conclude, he is living alone, that is without family of his own, it may materially help him to call in to sit with him when he is desiring spirit communion, some three or four congenial friends. Should he not have these within easy reach, he may be equally helped by the same num-ber of upright persons, if only they can be persuaded to join in his desire for more light in this direction. The persons most interest-ed, we have usually observed, are those who have been bereft of some dear child or mem-ber of the family circle, and of whose continued existence, love and home they are sorely anxious to learn.

Selden J. Finney once told of his long and patient effort to obtain this sacred converse; sacred, it always was to him. Why? Because his motive and his strong desire were pure and most sincere; and this ingendous single-ness of purpose, through a law not to be escaped, brought pure and most instructive results. All influences, whether earthly or heavenly, wrought with him and for him. He with a half-dozen friends sat week after week for six months. They were singers, and they believed a union of their voices in song would bring unity, so they sang at almost every sit ting. At the end of six months Mr. Finney controlled to speak to these friends, and in an eloquent manner, and by seeking in this way still farther instruction, he was enabled to become fitted in many ways to en-lighten large audiences of his countrymen, and to give them what they welcomed as the

Now our correspondent, or others situated as he is, may gather either his family or friends about him, and by since ance, gain something related to the great harvest of good received by our noble friend, at any rate receive heartfelt satisfaction through evidence of the continued life of he loves, as well as that of all human beings.

A correspondent of the New York Post, dating the note at the "Institution for Deaf and Dumb," says: "On Wednesday night preced-ing President Lincoln's assassination, a little deaf and dumb girl in our institution got up in her aleep, went to a classmate, and after ronging her, spelt with the manual alpha-bet, 'Lincoln is shot.' In the morning the somnambulist knew nothing of the circumstance till informed of it by her friend in the presence of others. The incident would probably never have been recalled but for the emwhich after events gave it.

Thomas Currles Curry.

On the first page will be found an interesting sermon by Dr. Thomas. The stenographic notes spoken of therein, were supplied by Dr. Adam Miller, a zealous Spiritualist, who in his character as an ex-Methodist minister still in good standing with the church, has admission to the ministers' meetings. The daily Tribune comments as follows:

admission to the ministers' meetings. The gaily Tribune comments as follows:

The trouble with Dr. Curry is this: At these ministers' meetings the talk is very informal and unconstrained, and is only intended for the ears of brother preachers, and it simply reflects their honest convictions without reserve, because they are not intended to meet the eye of the public in general, and their congregations in particular. As Dr. Curry himself remarked: "When you have to give up what your mother taught you, do it honestly, but do not say much about it, publicly." It is a dangerous practice however, because, as in this instance, there may be some one present who will give their utterances to the world, and thus what they say when they are, as it were, in undress uniform does not tally with their utterances in full canonicals. And there is still another consideration they would do well to bear in mind: Their real convictions are often expressed at these informal and familiar gatherings, because they fear they would be pleased to find how many of the laymen shared their views, and astonished to find how many are even more liberal and advanced than their religious instructors.

GENERAL NOTES.

GENERAL NOTES.

"Geo. R. Ranson" is a name that lately appeared in connection with a poem in the JOURNAL. It should have been Geo. R. Raw-

We have just received very fine cabinet photographs of Mr. and Mrs. W. W. Currier, and return thanks for the same. Our collec-

tion is a most interesting one.\
Miss Susie Johnson will speak in Kansa-City, Mo., during February, March and April. We congratulate the Kansas City Spiritualists. Miss Johnson is one of our ablest speak

A correspondent from Brooklyn, N. Y. writes that "a new church or society is being started; it is to be a 'Church of the People,' and it is hoped unsectarian, but recognizing spirit return."
Mrs. Kate R. Stilles of Worcester, Mass.

will be at the meeting of the Brooklyn Spir-itual Fraternity, Friday evening. Feb. 1st. and relate some of her recent remarkable mediumistic developments.

In the series of articles by Sidartha, the one which would specially answer Prof. Clancy's question is already in our hands, but will not be published until next week, on account of unfinished engravings.

Mrs. T. B. Stryker will have charge of the

Medium's Meeting of the Brooklyn, N. Y., Spiritual Fraternity. Friday evening. Feb. 8th. Dr. Charles B. Kenney, Brooklyn's won-drous healer, has been invited to relate some

of his mediumistic experiences.

Mrs. Brett Fuller'has taken rooms at the Commercial Hotel, corner of Lake and Dearborn Streets, where she is prepared to give magnetic treatments. She has had long ex-perience as a healer. She examines patients free of charge.

On the 17th ult., a very agreeable party of South side Spiritualists assembled at the residence of Mr. and Mrs. Ahrens, especially to show to the latter—formerly Mrs. Fellows— the high esteem and love she is held in by her friends. Both herself and her husband thanked those who inaugurated the surprise.

Lyman C. Howe has been lecturing at Waverly, N. Y. For February he has an engagement Sundays at Grand Rapids, Mich.; will speak week day evenings in the vicinity, if desired. He would like to make an engage ment for March in Michigan, Indiana or Il-

We have received the advanced sheets of Mrs. Emma Hardinge-Britten's new work, "Nineteeth Century Miracles; or, Spirits and their Works in every Country of the World." At no distant day we shall publish a review of the same, and from time to time make in-teresting extracts. It will, no doubt, prove an interesting acquisition to the spiritual literature of the day.

Rand, Avery & Co., publishers, Boston, have in hand the copy of a new story—a thrilling and powerful tale—involving the pregnant question of Mormonism. They propose to illus-trate it in handsome style, and issue a large subscription edition this coming spring. They will soon issue their prospectus, and adver-tise for agents to sell the same throughout the country.

Fisher Doherty, Crawfordsville, Indiana, has invented a two wheeled vehicle that carries two persons with more ease to the horse than hauling an empty buggy, and less liable to upset. All jerking, jamming and slam-ming so common to a buggy and road cart is with, A long Brother Doherty gives us confidence in the quality of his work and we should not fear to ride in one of his vehicles.

All citizens of the United States, without distinction of section, sex, race, color, place of birth, or former party relation, who are in favor of the prohibition by the national gov. ernment, in its constitution and laws, and its treaties with other governments, of the manufacture, sale, or supply, importation or exportation, of alcohol beverages, in any form, distilled or fermented, as a high crime against the nation and the civilized world, and who will support the election of an administration to enforce this prolithition, are invited to send delegates to the National Convention of the Prohibition Home-Protection Party, to be held in the City of Pittsburgh, ylvania, on Wednesday, the 21st day of May, 1884.

A. J. Swarts will lecture soon at Vin-

ennes, Ind., and Louisville, Ky. 2 Mrs. Emma Hardinge-Britten, the talented trance lecturer, announces that she will start on a farewell tour through the United States to California, beaving England in April of this year. Spiritualist Societies desiring to engage her for lectures, either Sundays or week days, will address her, The Limes, Humphrey St., Cheetham Hill, Manchester, England, to April first, and after that in

care of this office.
E. G. Granville of Kansas City, Mo., writes: "Our Association is meeting with more than good success; our hall has been filled to overflowing; last week we purchased four dozen extra chairs to accommodate those compelled to stand on previous occasions, and still we were unable to seat the whole audience." The Doctor would like to have Mrs. Simpson, the slate-writing medium, visit Kansas City. He says: "What we need now is demonstrations of the phenomena."

An organization of a Spiritual Society has been effected at Saratoga, N. Y. On the 20th of January Cephas B. Lynn gave two able lec-tures there to appreciative audiences. Gen. E. F. Bullard writes: "It is the intention of the Society to invite leading Unitarian and other liberal clergyman from all denominations to speak upon our platform, exacting only two qualifications: First, good character, and second, freedom from the bondage of all au-thority but truth."

The touching persistence with which the late J. R. Green, the historian, labored in his last days upon his book, "The Conquest of England," is chronicled by his widow. "The pages," she writes, "which now close it were the last words ever-written by his hand. 'I have work to do that I know is good, he said, when he heard he had only a few days to live: I will try to win but one week more to write some part of it down.' As death drew near he said, for the first time, 'Now I am weary; I can work no more.'"

We have in stock a full line of Prof. William Denton's works, embracing the following: "Our Planet, Lectures on Geology." Price \$1.50; postage 10 cents extra. "Soul of Things," 3 vols. Price \$1.50 each volume; postage 10 cents extra. "Radial Discourses, embracing several of this popular writer's spicy lectures. Price \$1.25; postage 10 cents extra. "Is Darwin Right?" Price \$1.00; spicy lectures. Price \$1.25; postage 10 cents extra. "Is Darwin Right?" Price \$1.05; postage 8 cents extra. His ten cent pamphlets: "What Is Right," "The God Proposed," "Is Spiritualism True," "Common Sense Thoughts on the Bible," "Garrison in Heaven," etc. Now is the time to order any or

all.
We are in receipt of the "Constitution and Camp Meeting By-Laws of the New England Camp Meeting Association," containing modifications and additions made and adopted last August. The changes were of an important character, calculated to improve the working machinery of the Association and the status of the camp. The pamphlet gives no information as to where copies can be obtained, but we presume they can be furnished by N. S. Henry, Clerk of the New England Spiritualist Camp Meeting Association, Montague, Mass. We advise all persons interested in camp meetings to send five cents in stamps to Mr. Henry and obtain a copy.

We rarely consider it necessary to make mention of an advertising pamphlet gotten out by a railwaytcompany, but "Plain Facts about Arkansas and Texas" is so truly excellent in its way, that we deem it worthy of notice. It contains much information that persons going to Arkansas or Texas should possess. In addition to the text, which gives much in a small space, the pamphlet has a number of diagrams, showing the extent of cultivated, uncultivat d and timber land, the population, crops, trade centres, railroads, etc. Copies of the pamphlet we presume can be obtained from Col. Thos. Esex; Land Commissioner, St. L., L.M. & S. Ry., Little Rock, Ark.; H. B. McClellan, Gen. Eastern Pass. Agent, 243 Broadway, New York; H. E. Laing, Gen. Agent Pass. Dept., 109 Clark St., Chicago.

It appears from an exchange that Col. How ells, who is in jail in Canton, Ohio, under indictment for grand larceny, has been fined in the same cell that George McMillan. the wife-murderer who was hanged last July, was confined. The other night the turnkey was startled by shricks and cries coming from the cell. Hurrying to the cell he found Col. Howells lying prone upon the floor.

"Take me away!" he wailed as soon as he saw
the official. "For God's sake take me out of
here! I saw a ghost. I was wide awake, and
was sitting on my bed. I thought there was
something in the cell with me, and I looked around and saw it, right there by the door. It was a man hanging there in the air with a rope around his neck and his head dropped over to one side. I was scared, so I gave a yell, and it disappeared." Howells's description, accords accurately to the man who hanged.

A fish dealer down in Salineville, Ohio, says that he received a box of frozen fish from Cleveland during the recent blizzard. They were so hard and brittle that they hadto be handled with care to keep them from braking in pieces. He sold one to an old 'ly, who took it home and put it in a bucket of cold water to thaw out gradually. During the night she heard something splashing a id lopping around in the kitchen. Supposing it was the cat trying to get the fish, she jump-ed out of bed, seized the broom and broke for ne. There was no cat visible, but the fish was making the water fly in every direction. As near as could be learned, these fish had lain out in the cold two nights before being packed in boxes, and had been out of the water more than two weeks.

The lines of the CHCAGO & NORTH-WESTIGHS Roy embrace more than 3,200 miles, touching all the principal cities of the West and going through some of the finest country on the continent. Its Dakota Line penetrates a rich and tertile region of the public lands, which are now being surveyed and opened up to homestead settlers, to whom the North-WESTERS ROAD grants special and very low rates for both passengers and freight.

The Salvation Army is being excluded from one ifter another of the cantons of Switzerland. It is low under the ban in four cantons.

Business Botices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohlo.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MRS. EMMA HARDINGE-BRITTEN will make a fittal and farewell tour through the United States to California, leaving England atout the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Liques, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIDIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

Years of use prove, and thousands of delighted writers lestify that Taxlorary is the crowning triumph of shorthand art—the most easily learned, written and read. Students can begin making practical use of it from the first lesson. Illustrated circular free. New and successful, method of instruction by mail. D. Kimball, 79 MadBon St., Chicago.

FOR TEN CENTS, The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, possins timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents, address J. Gilmore, 213 North Eighth street, St. Louis, Mc. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for Salisi.

Passed to Spirit-Life.

THE BUIND SEE .- Horace C. Hubbard of Waverly, N. Y., is

EBLIND SEX —Horsee C. Hubbard of Waveriy, N. Y., in light, second year, took his leave of earth and started on ernal platfinnage on Twesty, January 18th, 1884. had been a man of large experience and public useful-for many years a fusition of the Frence, and as one time that Judge of Thora County. He has for many years had bread to the start of the property of the start of the property of the moment of the property of the moment of t

Spiritual Meetings in Brooklyn and New York.

Brooklyn Npiritualiat Nocicly will hold over Sunday, commencing September 19th at 11 over Sunday, commencing September 19th at 11 over 19th and Bed September 19th at 11 over 19th and Bed September 19th at 11 over 19th at 1

RICH OF THE NEW SPIRITUAL DISPENSATION linted avenue, Brooklyn, N. Y. Public services every y-at 8 and 7:30 F. M. sum for young and old, Sundays at 16:30 a. M. Abra Coum for young and out, Surveys

J. Kipp, Superintendent,
dies Aid and Mutual Siellef Fraternity, Wednesday, at

ch Social every second and fourth Wednesday, in each at 8 F. M. ad Improvement Fraternity every first and third Wed inprovement Fraternity every first and third Wed-ning in each menth, at a o'clock. Daniel Coons.

e Fraiernity for development of mediums, every y evening, at 8 o'clock, starp, Col. John D. Graham, Brookin Spiritoal Fraternity every Friday evening at 7 d R. Nichola, President. A. H. DAILEY, President Brookin, Sept. 24, 1883. (P. O. address in Court S

New York City Ladies Spiritualist Aid Society, meet ever, Wednesday, at S.P. M., at 171 East 69th Street MRS. S. A. MCCRETCHEN, Secretary. Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-ucted by the Spiritual Light Sockers every Sunday at 3 M, in Lester's Academy 619 W. Lake St. Lecture in the resing at 745.

t Spiritual Society of Kansas City, Mo., meets every ening at 7:30 in Pythian Hall, corner 11th and et, Dr. E G.Granville, President; A. JiColby,

Quarterly Meeting.

First Spiritualist Society of Lapser, Mich., will next Quarterly Meeting at Lapser City, Firemen's seri Quarterly Meeting at Lapter oil, 2 and surday, 2 r. M., and Sunday morning and even and 3rd, 1884. Good speakers and mediums a LUCIE E. OWEN, See

Union Convention of Spiritualists and Liber alists at Lansing, February 29th and March 1st and 2nd, 188f.

licers of the Michigan Sadie Association of Spirit Liberalists, and of the Nemoka Spiritualist C Association, have upon full considerables of deemed is advisable to Join in a call for a Tulion and Convention, to be held at Lansing on Pri and Convention, to be held at Lansing on Pri and Convention, to be held at Lansing on Pri Spiritual Philipping and Carrier is and the licensation of supplied affecting the cause of spirit Free Thought, and to take some order that will resulted and concurrent action. Among the so-cifically suggested for discussion are the following Spiritual Philippings, and the best method of Inure more united and concurrent action. Among the togic pure specifically suggrested for discussion are the following: I. The Spiritual Philosophy, and, the best method of heral saling and advancing it. This will involve the discussion of all Mediumship and the Phenomena; (b) Organic Work, occurrent and the Phenomena; (b) Organic Work, occurrent and the Phenomena; (c) Organic Work, Alberblism in the Country, especially as related to Organic ethods.

The Relation of Spiritualism and Liberalism in the States is all desirable to continue them as recognized join

ors?
The Nemeka Infferest, and the necessity for a Heady and Ealping Point for the Spiritual and Liberal Fore to inject aggressed under the third subdivision, name Relation of Spiritualism and Liberalism in the S. I. has elicited more or less outside debate, but has on. or so efficially. It supports that the control of t

POR LOCAL ARRANGEMENTS - Dr. N. A. Dr. er c., S. P. Buck, P. S. Olda, J. M. Potter, Mrs. Ill, Mrs. n. P. Buck, Mrs. P. S. Olda; TERS. - Optificates for produce

Michigan Spiritual Convention.

Annual Meeting of the Michigan Association of whitis will be held at Kalamazoe, Friday, Saturday and Son

Woodring, are series transcriptions. Marrin.
Reduced rates at hotels and boarding houses.
Reduced rates on railroads address the Secretary for critification for addressing sile and resulting the series of the convention of the series of the Convention Spiritualists from other rates will be without J. F. Whit I ING. President.
DR. J. A. MARVIN. Secretary, 210 Woodward Ave., Detroit. Betraft. Mich., January 25, 1884.

2806 Lbs. Weht TERAHOGS, Send for description of this famous blood, Also Yowls, Lt. B. SILVER, CLEVELAND, O

Floral Instructor, Almanorth, Iowa, 4th year monthly illustrated, original practices on trial, four months 10 cents. Mention this paper.

Agents Wanted Price only are offered. Several IN EVERY TOWN

DR: HAMILTON WARREN, MARION, IOWA.

CONSULTATION BY LETTER, \$1.00.

IN GOLD!

Three Awards.

Given Away

CITY AND COUNTRY.

WILL C. TURNER & CO., Publishers.

CHICAGO WEEKLY HERALD

For one Year and A \$1.50 BOOK

For the Regular Price of the Book.

WEBSTER'S AMERICAN PROPLETS DICTIONARY .

OF THE ENGLISH LANGUAGE, AND PEOPLE'S MANUAL.

Manusi overs two hundred pages. Part I. be
"The American Republic and Its Constitutent," string o chronology of events in American
nors of all Press ents, vice Presidents, Semnutric of all Press ents, vice Presidents, Semnutric Spaces, Presidents pro tempors of the
property of the Constitution and the
and the population of eject State and Derritory
to 1790, 1790.

of the Cassacres, and the population of eject State and Territory and the population of eject State and Territory and the state of the state of territory and contains a victomperedium of the information," and contains chapter on Eddes for Writ-Functuation, Spelling Bookeeping, Legal Forms of all its Patenta, and How to Ottain Them; How to Measure in the State, Stone in the Wald, Grain in Elm, etc.; How eit the Age of Cattle, Steep and cleats, What to do in eit the Age of Cattle, Steep and cleats, What to do in the State, with Hundrathians and 1,000 other factories to everyone. This took has perfect Ency classics.

CHICAGO WERKLY HERALD is a large e CHICAGO WERKLY HERALD is a large to for ONE BOLLAR PER YEAR. of for sample copy. Address

CHICAGO WEEKLY HERALD,

120 and 122 Fifth Ave., Chicago.

JAMES W. SCOTT, Publisher,



THE LEADING LIVE-STOCK HOUSTAL OF AMERICA.

64 PAGE MONTHLY, SIZE AND FORM OF Harper's Monthly.

The BREEDERS' JOURNAL Has done more to stimulate inquiries as to best breeds and best methods

Than All other Journal's Combined. OF SEND FOR SAMPLE COPIES. JE BREEDERS' JOURNAL,

. BEECHER, ILL. CONTRASTS IN SPIRIT-LIFE:

SAMUEL BOWLES

hate Editor of the Springfold, (Mass.) Republican, in the President Gerfield's Reception

ris World. Written theyugh to hand of Carrie E. Price, 50 cenu; puriage 2 cents exten.

THE WESTERN HORTICULTURIST.

ACENTS that new war book, DEEDS OF DAR.
ING. by Hope and Gray, is cutterling all
other books. Husterland circular and terms free.
FORSHEE & M. MAKIN, Cincinnati, 6.

JUST ISSUED.

PROF TICES WEATHER FORECASTS

American Almanac for 1884.

This Almariac gives the condition of the weather for every lay to the year, with explanations of the colors governing it and its changes. Prior 20 perior.



Chicago Magnetic Shield Co.,



Splendid Present EASILY OBTAINED.

of the farmus elem windle. WATERSTRY HEAP control to every out who words man only etni achievanelly to the Entries K. wi-man and Annicoultures, at fair centre a year ACTURER AND AGRICULTUREST. A) for come a pro-sumple cooles marked free to the active of RACINE MANUFACTURES - AGRICULTUREST E dec., Wis.

LATER PAPERS.

A Supplement to the Experiences of Samuel Bowles (Late Editor of the Springheid, Mass., Republican)

In Spirit-Life, or Life as He Now Sees it from a Spiritual Stand-point.

Written through the mediumship of Carrie E. S. Twing For sale, wholesale and retail, by the RELIGIO-PHILOSOPHS. al. PURLISHING HOUSE, Chicago. Third Edition - Revised - Enlarged, Profusely Illustrated

Red Edges and Elegantly Sound STARTLING FACTS

Modern Spiritualism.

Witches, Winsrib, and Witchernett; Table
Figping, Spirit Roughing, Spirit Speaking, Spirit Seagraphing; and SPIR17 MATERIALIZATIONS of
Spirit Heads, Spirit Heads,
Spirit Faces,
Spirit Forms,
Spirit Forms,
Spirit Former,
and every
other Spirit Phenomenon that
has Occurred in Eulogic and America
Since the Advent of Modern Spiritualinn, March 31, 1848, to the Present Time

N. B. WOLFE, M. D.

Price \$2.25. Postage Free. all, by the Rutte

DIAGNOSIS FREE

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

The Golden Dream.

BY JAMES G. CLARK.

The golden dream of all my life
Is framed in soft September's ray.
And rises o'er long leagues of strife
Like some blest Island'far away:
Its memory has haunted ine
When lore seemed like a leafless tree,
And charmed away my pain, love,
And sting within my beain, love,
Like music from a mosolight sea.

O! Queen of all my royal hours.
Before your glance all sorrow tiles.
Your face looks out from stars and flowers.
And lends new grace to hills and skies.
No more I travel the barren strands.
Through lonely wastes of burning sands,
I walk no more in gloom, love,
My life is glad with bloom, love,
And all its wealth is in your hands.

My every thought in woe or weal

Across your soul some token flings.
And every new-born hope you feel
In my own spirit soars and sings:
The love that leaped from soul to soul,
Whose impulse fate could not control.
Shall conquer Time and Art, love,
Shall hold us heart to heart, lave,
When Time's brief years no longer roli.

May life is yours, your life is mine,
Like crystal waters interwove—
No morial will can fix a line
To part their mingled tides of love,
The storms that vex the ocean's face
can only, mar its outward grace,
While calm below its crest, love,
Deep down within its breast, love,
The waves are lulled in love's embruce.

For the Religio Philosophical Journa Organization.

In the Journal. for January 12th an illustrated article under the title "The Growth of Mau," by "Sidartha" contains suggestions worthy of consideration relative to the subject of organization, to which more or less space has been devoted in its columns. The writer says, among other things:

"Yet something more than a great leader is required. We need a great system of truth which shall apply the exact and certain methods of science to the structure and conduct of society. Such a system of truth has recently been discovered and elaborated. It covers the great questions of human life and happiness. It solves alike the problems of religion, of social life, and of politics. These great and vital questions are reduced to the same exact kinds of demonstration that carry conviction to our minds in mathematics, in chemistry and in astronomy."

It is evident to the thoughtful mind that such a science must be necessary to organization. But what is that science/and where is it to be found relatograted? The thoughts sketched by the writer point undoubtedly in the right direction; that is, towards the conviction that there is a fundamental law of structure and development, but how shall that law be formulated so as to be made applicable in the departments of religion, social life, and politics? It is one thing to note the progress of development of the nervous system and concomitant development in human history; but quite another thing, standing as we do at the apex of that development, to discover the law and consciously apply it to Mill higher and more complex progress in future. To illustrate. The science of astronomy, the oldest of the sciences, was, for a long perigio of its history, purely an inductive one; but a point was at length reached when its fundamental law was discovered—the law of gratitation—and from that point it became deductive as well as inductive. That law was based upon the perception that the sun was the ceptre of our system instead of the earth, and from this pew point of view the whole science unde

ory of epicycles were at once surgionited, and anamony and order were seen to exist in the motions of the planetary system, which before had been so puzzing.

From this illustration we may reasonably infer a fike result from the discovery of a unitary law in the structure and development of human society. By its aid we may not only be able, to explain the eccutivities of man's growth, but also apply it in new constructions; and as the law of human development is really the law of the mind, and has the mind is the governing force in this domain, when that taw shall have been discovered, the mind itself, in possession of its own law, will be competent to construct harmonially its own institutions or modes of expression, and able to compel its own obedience to such institutions in an orderly manner. This compulsion of course, will be from the mind itself, or from within, and as different and as far removed from the external compulsion heretofore exercised, as in astronomy the heliocentric point of view was different and far removed from the gescentric.

But it is, evident that the mere possession of a knowledge of law avails little or nothing unless some practical application is made of it. All the astronomical knowledge in the world would be useless without observatories and views one of the astronomy the heliocentric point of results uffects something is done to incarnate it, so to speak, in fiving institutions. Men may think and speculate, and write and talk, and without the one thing lacking—the doing—the outcome will be nothing.

Now in all doing of an organic or social character, experience has shown that there must be a beginning. In the lowest as well as the most complex forms of organic life, a point of beginning is always found, and the atomic structure is built up by additions to the first com. In other words, order presides over the law of structure, and the requirement of this order is, first, one; then two, three, four or more, in accordance with the complexity of the structure. Social and religious

his ratious system, and each was the execution of this institution.

Shall we have a great leader to found the religion, polity and social life of the future? If the above logic—which appears to be the stern logic of fact lik the history of development—is correct, we can have no such organic result socially, religiously and politically without such leader.

Will "Slatartha" give us a more initinate view of the great law, that by its study we may be competent to recognize the great leader when he shall arise?

M. A. CLANCY.

Spiritualism in Indianapolis, Ind.

To the Editor of the Religio-Philosophical Jour I wish to exhort Spiritualists everywhere to watch opportunities to buy or rept church buildings, and thus be forerunners in the great work soon to be common, as the day is not far off when it will be no new thing for Spiritualists to own many of the fine structures now used by others. It was a laudable step taken by our brethren of Indianapolis in renting by the year the fine church the Congregationalists recently lost by mortgage. I wish to keep it before all readers of the Journal. Accompanied by my wife we were passing through here to Louisville, Ky, and other Southern points, and finding the vine just planted had grown like "Jonah's gourd," we feel like aiding in its cultivation. I have lectured several times for this society to crowded bouses.

Last Sunday night I announced a series of meetings, a revival to begin this Tuesday night, and through the help of angels I intend to see the little society reach one hundred members, and then I am willing to go on to another point. I make no charge for my time here, nor admission; all free as air, other multiple to the coming here from a distance—among them the editor of Light for Thinkers of Athanta, Ga. I want all publishers of liberal papers to send a few copies here to Courtland Ball, Sec'r Spiritual Society, for distribution are from a distance—annony with science.

Lock out for a great center here! A. J. Swakits. Indianapolis, Ind.

To consider all questions relating to rational Spiritualism, and its harmony with science. To consider the effecting of a clear and concise synoptical essay after subject.

To consider the effecting of a clear and concise synoptical essay of the a congress a considerable sum would be required, and M. Guerin is ready the delication subscription with 5,0000T. I wish to exhort Spiritualists everywhere to watch

Mrs. E. L. Stamms writes: Your paper is always a welcome visitor at our home, and often does it brighten the pathway. I could not think of doing without it. Long may it live to spread the divine truths of apiritual philosophy.

" Colony versus Tuttle.

The articles of the above writers which appeared in the JOUNNAL of the 19th of Jacuary were highly divergent. Mr. Colony is an onlimist, generous, merciful, large-hearted, largoring the demands of rigorous, infexible Jestice, without making much account of the correlative of cause and effect, or the law of compensation, dominating with minutest exaction every phase of moral action. If the operation of natural law was as uncertain and philable as human enactments are, Mr. Colony's liberalrand merciful leatings would fittingly express the status of Prime economy: but when it is remembered that Justice and Mercy—like Ceres and Faming—have no tellowship; that they can not indeed approach eachy other, then it is that Mr. Colony must ground all his lenlency. For moral delinquency upon an assumed idealism. Mr. Tuttle, on the other hand, with doubtless as large a charity, reasons straight to the mark, by the associous of cold, imperious cause, expressing itself, without a jot of abatement, in correlative effect. So they may be a solution of cold, imperious cause, expressing itself, without a jot of abatement, in order a superfluor is not a superfluor of the other hand, with conditions, notices each ra, regardless of sympathetic instincts. Mr. Tuttles illustration of the operation of natural law was so clear and conclusive, it is perhaps superfluors to attempt to add toth; we will therefore simply second his conditionally by instancing certain points not so fully touched place by him. Physical and moral law are as absolutely discrete, in medical operation, as their domains are distinct and separate. Physical law makes no account of motive of intention, in the infliction of penalities for its violation, while with the moral law, there can be no infraction of it, except through moral consciousness, or appreciation of delinquency of effects. Should flou described in the limit of the second propertion, as from the contract of the properties of the prope

The Professor and the Doctor."

To the Editor of the Religio-Prolesspharia Journal:

In your issue of the 19th Inst., you devote over a column of your valuable space in "ventilating" the men mentioned under the heading, "The Professor Endorses the Doctor and forms a Syndicate." If my spelling and grammar can be folerated, you will please publish the following: About Dec. Sth. 83, Mr. J. W. Kenyon and E. C. Winans came here to fill an engagement, to give a course of fectures and hold materializing scauces. Mr. K. gave five lectures in the Universalist church, which were perfectly satisfactory to the members of an intelligent audience, who had before listened to as good speckers as travgle in the Western States; among them Prof. Eccles, J. M. Peebles, J. K. Balley, K. Graves, A. J. Fishback, Thos, Walker, Dr. Sanford, Mrs. H. Morse, Mrs. A. C. Stowe, Mrs. Chamberlin, and many others.

Two materializing scauces were held at my house, soling a bed-froon for a cabinet, that opened from our sitting-toom. All the preparation blat was made, was to hang a curtain in place of the door. The two persons in question never entered the room until the audience was present, and then the medium was scated and placed under strict/ test, conditions, that would preclude the possibility of personating spirits or assisting or producing any of the manifestations that followed. Within a few minutes after he entered the cabinet, belis were rung, hands of different sizes were shown, and lengthy communications were written on states, both inside and outside the cabinet, with full names signed, which were declared by friends present to be a fine similar of their hand wyiling. There were over a dozen spirit staterialized new, women and children that were recognized by friends present to be after similar of their hand wyiling. There were over a dozen spirit staterialized, end, on states, both inside and outside the cabinet, with full names signed, which were declared by friends present: some materialized and went to the organicsome six feet

We are glad to know that Brother Case and his friends are competent to deal with a professional medium who exhibits for money and who uses a cabinct. Prof. Crookes and the leading scientific inves-tigators with whose experiments we are familiar, would decline to call the conditions under which Mr. Winans sat, "strict test conditions." Friend Case winans sat, strict test condutions. Trend Case and his guests who observed the materializations may be fully justified in believing that they saw spirits, but they can hardly expect the public to credit the record of the s-ances; not that the honesty of the observers is questioned, but because of the difficulty

The Recus Spirite invites the attention of the Spiritualist Press, at home and abroad to the following:

"The Congress of the Federation Spirite Belge of September, 1883, agreed unanimously to a proposal brought forward by its honorary president, M. J. tiuerin, he take the lutitative in inviting the assembling of delegates to a general congress of Spiritualists and Spiritists of all parts of the world."

It was thought that such a congress inght meet in a year or two if all Spiritualist journals called attention to the subject.

The Congress to consider the formation of a Federation of Spiritualist and Spiritists of all parts of the world.

To consider all questions relating to rational Spiritualism, and its harmony with science.

To consider all questions relating to rational Spiritualism, and its harmony with science.

To meet the expenses of such a congress a considerable sum would be required, and M. Guerin is ready to head the Belgian subscription with 6,000fr.

The Recus Spirite concludes by inviting discussion and correspondence, and says that whatever subscriptions it receives, will be paid in to an account it will open at the Bank of France.—Light, London.

For the Religio Philosophical Journal.
Origin of the Soul.

BY B. R. ANDERSON.

It seems to me that no man really-originates an idea; we selze upon primitive notions, and add to them, or, perhaps, produce new combinations of thought. The writer does not latter himself that he is originating ideas on the soul of man, but thinks that his deductions possess something of tovelty. The argument that, "Whatever has a beginning, must have an end," contains some force; yet it would be difficult to demonstrate it. If it is true that the universal tendency of matter is to a higher and more perfect form, and if the ultimate loward which it is tending is intelligence, then the doctrine above emphasized may be shorn of much of its force. It is the writer's intention to enter upon an infimation as to the origin of the human soul, so that it may fall under the observation of better thinkers and scholars, and thus either receive correction or demolition. Matter in its lowest conceivable condition, manifests certain properties which argue the presence of some kind of supervising intelligence. To be brief, the invariable law of certain forms of matter, in given multiples, uniting and forming definite results; the potencies and energies manifested by all vegetable nature, point for a degree of omnipresent and unerring intelligence which is unmistakable. I would not have his theological warp and twist, distort this intelligence into the form of a personal God. Takorf, if you please, just as I mean it; that everything manifests some degree of intelligence. Primarily speaking this intelligence is the exact measure of its ever present necessity; thus, if a form of suphur be brought in contact with a certain quantity of iron, under the right conditions, the molecular result is such that subplate of iron is formed suphur be brought in contact with a certain quantity of iron, under the right conditions, the molecular result is such that subplate of iron is formed surrounding all nature of a kind in their inferior and very low. If such an element existing intelligence surrounding all nature of a kind in their inferio

mensurane wan man or maturer. Since it is a part of nature, the question must be answered in the affirmative. From this primordial element it is proposed to trace that immorfal principle known as the human soul.

The principle as it exists in the world of matter proper, is so remote as an intelligence, that we would sespair of taking cognizance of it, but for its subsequent development.

For the purpose of producing vegetable growth from matter, we recognize the necessity of the presence of certain forms of matter; as potash, lime, phesphorus, etc. If we intermix these with the soil in their natural condition the results are far from satisfactory, but when they have been passed through such stages of progression as vegetable or animal growth affords, their energies are increased. Presumably this result is dependent upon the increase of the vitalizing energies afforded by continuous growth or progressive movement. Now, in none of these instances is there reason to conclude that after the destruction of the form, brought into life by this vitalizing energy, the force itself shall continue as an individuality. Upon the contrary it has simply produced certain organic results and now gradually changes form, so far as the atoms of structure are concerned, eternally. Nor can we suppose that this vitalizing energy ever had a beginning unless we say that matter had a beginning. For we observe that after this energy called into play its several functions of production and multiplication of cells, it begins with the process of decay, which it continues until, perhaps, the organism is reduced to its original elements; nor does it leave it here, but again proceeds to build a new form. The point made is simply that these atoms are down to a state of progress and that the mext growth will be superior to its predecessor, in that peculiar seergy which is to it what intelligence is to man. The expectable world results at once, from the material.

Passing now to the lower orfer of the entinual world, we find that this potency or

itself.

It may in one respect be compared to a vessel of water which, when it has frozen takes on the form of the containing vessel. The portion of this sea of intelligence which is wrapt in the human-torin has now advanced so far as to have assumed all the passions of a human nature, and if we believe the principle of progression is eternal then it can never go back.

ciple of progression is eternal then it can never go back.

Hence in answer to the oft-recurring question, "Why can we not remember our state of prior existence." we reply, secanse our souls were then in an elementary condition; they possessed neither memory, reason nor judgment. Now subinuated by the great and refined principles of Delty, we may believe that they can never lose their individuality, but will progress eternally.

Concordia, Kans

Death Under Curious Circumstances.

Philadelphia, Pa. Jan. 18.—The sudden filness of Lemnel Thomas while he was blasphemously impersonating the Savior at a supper party of ros storers, his subsequent paralysis of the heart, and the finding of his corpse in his bedroofin have given Jenkintown and its vicinity a sensation. Thomas was a carpenter, over 60 years of age, who rarely attended church, and who was noted in Jenkintown for his disregard of religion. Monday evening he met twelve friends of kindred dispositions by arrangement at Coleman's hotel. They had made every provision for a supper, and the tables were loaded with poultry and Jugora. Every one was in good health and spirits. Before they sat down one of the guests suggested that Thomas, who was the oldest man present, should offer up a prayer. This he did, amid the laughter and jeers of those present. Among the jesters was Richard Myers, a Town Councilman and Henry Thomas, the only son of the host. After they had been seated one of the men slid that the reunion, on account of their being thirteen present, was suggestive of the Last Supper While the thirteen then—were eating, drinking, and shouting. Thomas uttered a terrible oath and made use of some blasphemous expressions that shocked even his courades. They all started up with amazement at his words, when suddenly he grew paleand, putting his hands to his head, complained of pain. even his comrades. They all started up with amazement at his words, when suddenly he grew pale and, putting his hands to his head, complained of pain. It was not until 11 o'clock that this occurred, and it was not until 11 o'clock that this occurred, and it was not until 11 o'clock that this occurred, and it was not until 11 o'clock that this occurred, and it was not until 11 o'clock that this occurred, and it was not until 11 o'clock that this occurred, and the supper, after all, the miserable man moaned; then, clutching his chair and rising with difficulty, he announced to the rest. I must vascile the chair, bors; you must get some other President. Tim going home." The revelse continued. After Thomas was driven to his home be compained that his head felt as if it had received a terrible blow. His daughter left him when she fancted he had fallen asleep. The next morning he was formed in his bed. A borrible smile played of the had fallen asleep. The next morning he was formed in his bed. A borrible smile played of the socket. "As it's said a woman relative in describing it afterward, he had seen something awnot and died while staring at it."

Wms. Carpenter writes: It is with pleasure that I write to renew my subscription for the much prized Journat, which ever comes as a welcome guest, bringing me food that I ove. I am on the road for my seventieth year, and I can find no other paper that cheers my declining day, as does the Journal, May your life be spared many years to carry on like good work, it my wish.

Mrs. J. J. Astor has sent 4,003 homeless children to the South and West in the last few years, at an expense of pearly \$16,000. The reports show that in an immense majority of the cases the transfer of the children to new surroundings has resulted in great good to them, and to the satisfaction of the families to which they were sent.

Psycho-Magnetism-Healing by Lay-ing on of Hands.

Psycho-Magnetism—Healing by Laying on of Hands.

The progress that has been made in the treatment of diseases is, indeed, wonderful. Prof. W. S. Barnard says: "Aulmain magnetism is a demonstrated fact. Aulmais and men possess this power in unequal degrees. We occasionally need with queer feeaks of nature." Firstking of the healing power for its of nature." Firstking of the healing power of Dr. S. J. Bickson, Prof. Barnard says: "He is something more than an electro-magnetic battery, and has been successfully practicing the healing art, with no other medicine than his balmy hands and the transfersion of his magnetic indusence."

The above was published because of some wonderful cures which had been performed by Pr. S. J. Bickson, who does not call this power animal magnetism, the psycho-magnetism or soul power.

The electron industrial and Commercial Gazette, a representative investigated the matter and found that hundreds of wonderful cures have been performed by him without the use of medicine.

The following are a few of the usury:

At Ostaloosa, fowar, Mrs. Colling.

At Ostaloosa, fowar, Mrs. Colling.

The following are a few of the usury:

At Ostaloosa, fowar, Mrs. Colling. prominent merchant, dearliess of 20 years standing; Mrs. M. L. Crawford, Cultical diseases, furolving stomach, fiver and lungs; Helie Price, deafness of several months standing; A. M. Parkhill, violent throat trouble; Mrs. Perry, cancer of the special of several years standing; Mrs. Jacob. Oslab, cancer of the breast, Mrs. Barber of Indiana Avenue, Cheapo, pronounced in the first stages of consumption, restored to good health; Mrs. Barber of Indiana Avenue, Cheapo, pronounced in the first stages of consumption, restored to good health; Mrs. Barber of Indiana Avenue, withered limb of eight years standing, restored to mornal condition. She was taken off or cutches which she had used for eight years therefore the word of the proposition of the same of the proposition of the proposition of the same of the proposition of the proposition of th

The Path of Spiritual Culture.

the Editor of the Meligio Seniosophical Jo to the Editor of the Estigio-Pathosophical Journai:
Youn-ble Correspondent, Just Highny, gave some valuable definitions in the Journal, of Decomber 29th, 1883, and I beg leave to call attention to them anew, lest they should be overlooked or forgotten. Mr. Tiffany's subject was "Certain Fundamental Errors in Theology;" and he proceeded first to draw a distinction between Heing and Existence. Being is "the eleman, the immunistile, the infinite, the self-existent and the self-exificient." On the other hand, existence is that which is a proceeding-from being; which has originated in, and becomes a manifestation of being."
The writer then shows the difference between a

existence is that which is a proceeding-from being; which has originated in, and becomes a manifestalen of being."

The writer then shows the difference between a fact and a truth. Existence, as a proceeding from being, becomes a fact, and the mind of man forms its representation of this sphere of fact more or less approximately. It a fact is accurately perceived and cognized, it becomes a truth. The fact is objective, the representation of it in the mind is subjective. This representation is not always true; that is, the subjective detail does not always correspond with the objective actual, but it stands in the mind of or the actual until the error is corrected.

"Truth is an accurate perception and cognition of that which exists and is." It can be realized only in the conscious of them or not. And it should be our effort through mental and spiritual culture, to not only attain accurate perceptions and cognitions of the sphere of fact, but also of the truths and principles underlying all. Thus we reach the sphere of being, for "principles when perceived and cognized, make known the aisonute cause of all things." Our object in life then should be the same as expressed by the motto of The Heratif of Progress, once, published by A. J. Davis: "The discovery and application of truth." Whoever leads us to clear thinking concerning the deep truths of the spirit is a benefactor." It is," says Mr. Tiffany, "an essagial part of the existence of the individual ansaft is the great insiness of his life to so live and adjust himself to the universe without, as to correctly translate it into an ideal or spiritual universe within; to the end that there shall be a spiritual harmony or one ness between himself and many and and practical applications. The steps of his reasoning least into the path of spiritual culture, and the ways of yielden are of which he is a part." This corollary from his well-knit argument is worthy of adoption and practical applications. The steps of his reasoning least into the path of spiritual culture

Divine Truth and Love.

Inside of all systems has been Divine Truth, and so the world has been preserved. There have always been men who perceived the gist of the matter, men divinely illuminated, noble, prophetic, glorious, Your people (the dews) have been the medium of a mighty service to mankind by the preservation of your monotheism. The Arjan nations have added intellectual force, and the sages of the Nile and the Indus lave also been our benefactors. Even when men perceived it not, God was with them. It is for us in face later ages, so far as in us lies, to direst the divine truth of the sophisms and superstitions which have been added to it, and to display it as it is, a gen all radiant with living light. Then we shall know each other as brethren, the childrey-of one Father, and, having our spiritual faculties sharpened, we shall hold free communication with holy angels and persons in other places and modes of being; filling up in ourselves the beneficent design of the Divine Father.

When Christians shall lay aside the dross of their

When Ciristians shall lay aside the dross of their creeds, when jaguas shall apprehend a spiritual worship, when Hebrews shall learn that love is the vahole of the law, and the rest is but commentary, we may hope that this grand future will begin to open on makind.—Hex. Wilder in Irractice.

C. H Jones of Austin, Texas, writes: After enjoying a happy Christmas, I caunot do better than to greet you on the coming new year, with a renewal of subscription price, to the grand old JOURAL. I have read and prized it more and more for many years, and would not now exchange it for any other, secular or religious paper, within my knowledge. After a three months residence here, I find a large apiritual element of some of the best people in the city. Yours for a pure Spiritualism, a happy new year, and a successful organization of our people.

T. Harndon writes: 'While I am not a believen

year, and a successful organization of our people.

T. Herndom writes: 'While I am not a believer in all the visionary articles appearing in splittualistic papers generally, still I am to some extent an investigator, and find some very able articles in your paper, both editorial and from such correspondents as W. E. Coleman, and others of equal merit, which can not fail to interest any student of history or science. I congratulate you upon your constant war upon frauds and nonsense.

upon frauds and nonsense.

E. B. Cellius writes: I think it is nearly eighteen years since I first commenced taking the Journal, so you see it is an old friend in our family. I think it grows better every pear. I am now past seventy years of age, and when I read such an article as lately appeared in the JOURNAL, written by our brother, Hudson Tuttle, I consider it worth half as much as the paper costs for one year. Go on in the good cause and you have my support.

A Mystery of the Sea.

The Fate Which Overtook the "City of Boston."-Capt. Murray's Ideas and Experiences.

Capt, Marray's Ideas and Experiences.

A few years ago, the City of Beston sailed from harbor, crowded with an expectant throng of passengers bound for a foreign shore.

She never entered port.

The mystery of her untimely end grows deeper as the years increase, and the Atlantic voyager, when the flerce winds howl around and danger is imminent on every hand, shudders as the name and mysterious fate of that magnificent vessel are alluded to. Our reporter, on a recent visit to New York, book lanch with "Taplain George Siddens Murray, on board the Alaska, of the folion line. Capitaln Murray is a man of, statiwart build, well-kint figure and cheery, genjal disposition. He has been a constant time having been in the trans-Atlantic service. In the course of the conversation over the well spread table, the physicary of the City of Boston was alluded to.

ion, "yes," remarked the Capitain, "I shall never foriget the last night we saw that id-fated vessel. I was chief officer of the City of Antwerp. On the day we sighted the City of Boston a forious south-east hurricane set in. Both vessels labored hard. The sea seemed determined to sweep away every vestige of life. When day ended the gale did not abate and everything was lashed for an injut of unousal fury. Our good ship was turned to the south to avoid the possibility of ice-bergs. Tile City of Boston, however, undoubtedly went to jue north. Her boats, life-preservers and rafts were all securely lashed; and when she went down, everything went with her, never to reappear until the sea gives up its dead."

"What, in your opinion, Captain, was, the cause of the loss of the City of Boston."

"The City of Limerick, in almost precisely the same latitude, a few days later, found the sea full of floating let; and I have no doubt the City of Boston collided with the ice and sunk immediately."

Captain Murray has been in command of the Alaska ever since she was put in commission and feels justly proud of his noble ship. She carries thousands of passengers every year, and has greatly popularized the Williams & Gelon line. Remarking upon the bronned and healthy appearance of, the captain, the reporter said that sea lift did not seem to be a very great physical trial.

"No? But a person's appearangé is not always a trustworthy indication of his physical condition. For seven years I have been in many respects very much out of sorts with myself. At certain times I was so lame that it was difficult for me to move around. I could scarcely straighten up. I did not know what the trouble was, and though I peformed all my dutles regularly and satisfactority, yet I felt that I might some day be overtaken with some series provided the control of the vorage was a helpless, plitful sufferer. In January last, a frein who made that coyage with new vrote me a letter urging me to try a new course of treatment. I glady accepted the counter,

Mormonism.

To the Editor of the Religio Philosophical Journal

To the Editor of the Religio Philosophical Journal.

How can Mormonism be attacked while we teach that David was a man after God's own heart, and Solomon the wisest man that ever should be? That Mormonism is degrading, we all agree; as yet no remedy hals been found, nor can any one be found while we believe the customs of the Jews in their lowest estate were of divine origin. Mormonism is patterned after the people of God, the chosen and peculiar people as many believe. The Mormonism is patterned after the people of God, the chosen and peculiar people as many believe. The Mormonism is of here. In 1834, br. Storm Rosey, s-clear headed writer, wrote the first history of them, their beliefs, etc. It was published by E. D. Horn, of Painesville, Ohlo, and is the foundation of all subsequent histories, and by far the clearest. From thishistory it clearly appears the Mormons found their faith on our Bible. Several chapters of the Old Testament are copied into the Book of, Mormon. Is all discussions between Mormods and Gentlies, they appeal to the Old Testament as the Jord of God and, of course, have pleny of Bible for sustaining polygarity, as much as stare indexes had for slavery. People injust be estagaled in Christianity, not Judaism, before the true law of love and purity will prevail.

Ceveland, O.

Self-Condemnation and Hell.

To the Editor of the Reigio Philosophical Journal:

Spirits rome to me occasionally, Yesterday morning
I was conscious of the presence of cousin Milton D.
Ward. He was the genius of the "Ward will trial."
He said, "Hello."

"Hello." said I. "Milt., where are you?"

"Un belt."

"What is hell?" I inquired.

"It is self-condemnation, recollection, remorse, perdition. Great God! It is hell." That is like his mode of expression, and gives one rather a graphic idea of future punishment.

Detroit, Mich.

Mrs. A. S. Davis writes: Oh! when will Spiritualists organize? Then, and not till then, will they be quite willing to have it known that they are of that faith. Organization will prove a source of mutual protection, without it I tear we shall to a certain extent be powerless. We are not as strong as we would be if organization was "universal." The JORNAL suits me.

Amaraia Martiu writes: All sensible readers (whether Spiritualists or not appreciate the Journal AUS candid spirit and pointed and interesting matter, and its old friends find it more and more necessary to their happiness with each succeeding year. It has no firmer friend than myself.

E. Fanger writes: I can with truth say that you improve the old reliable JOURNAL, and make it one of the best family papers in use.

Lemon Barrett writes: I would not be with-out the Journal if it cost fifty dollars a year.

Pays to be Clean. It is related that on his death-bed the late Congressman Haskell, of Kansas, said to the clerk of his committee, his personal friend: "Ed, it pays to be clean. Next to my God, my wife, and my children I value my good name. Personally I do not care to live; but I would like to live for my family. I have nothing to leave them but my good name. The proud of that name. My record is clean, and my children can look back upon it with pride. Ed, I'd rather have the good name than all the world."

Inoculating with Yellow Fever. Dr. Freire has successfully inoculated five persons with his recently discovered yellow feefer germs. The germs in question were "attenuated," in accordance with Pasteur's practice, by successive transplantations in gelatine, and the type of yellow fever distinct they communicated to the persons into whose assems they were introduced was so mild, as to cause little inconvenience. This experiment demonstrates that Dr. Freire was right in claiming to have discovered the microbe which produces yellow fever, and that by inoculation with these germs a very mildype of the disease can be produced. It remains to be seen whether the patient who has, thus been inconlated with yellow fever is efficiently protected against any further attack of the disease. There is every reson to believe that it will do so, and that the inoculation will prove a complete protection against yellow fever. It is claimed that this discovery is equal to Jenner's in importance. It gives hope, mereover, that other diseases are produced by microbes, and that inocul iton will also render them lambles. Hence, consumption, choicen and other infectious disorders may be tendered comparatively innocuous. Who knows both by the close of the truncation of the produced of the consumption, claims affect affect humanity may be stamped out by the scientific physican". Petworcat's Monthity.

A further contribution in explanation of "the glow" has been made by Mr. Edward Whymper, the

skian"—Democrate Monthly.

A further contribution in explanation of "the glow" has been made by Mr. Edward Whymper, the mountain-climler, who relates that during an eruption of cotopaxi a cloud of aches passed between bis party and the sun, through which the sun appeared green upon a green background. This "changed to extreme blood-reds or to coarse brick-dust reds, and they in turn passed to the color of tarnished copper or shaining brass." The description corresponds well with the optical effect now noticed, but the despair of the situation is the testimony of scientists who insight that the effects of the Java eruption, so far as the upper atmosphere is concerned, would be confined to the southern hemisphere and could not by any possibility be observed in ours. Meanwhile the glow continues.

Time is Money.

Time is Money.

Time and money will be saved by keeping Kidney-Wort in the house. It B an invalidable remedy for all disorders of the Kidneys, Liver and Howels and for all disorders of the Kidneys, Liver and Howels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after theodereds of dollars had been paid to physicians without obtaining relief. It cures Constituation, Piles, Billiousness and all kindred disorders. Keep it by you.

Hev. Mr. Shaw of Madagascar celebrity, writes that the British nation sends with one hand missionaries and Bibles to its people, and with the other introduces into the country that which crushes out the moral and religious life of the natives. Ten thousand barrels of run are imported in one year at so cheap a duty as to be-related at 12 centra quart. Frequently at sundown whole villages are drunk, and even little children stagger around.

A correspondent, Mr. S. L. Morgan, Walken, Mo. says: "Samaritan Nervine cured my boy of fits," You can get at Druggists.

Sorrow is the porchway to joy, the pathway to maturity and peace. No one has ever become good or great who has not met and mastered sorrow.

We never handled a Catarrh remedy that in-creased so rapidly in sales or gave such universal satisfaction as Ely's Cream Balm.—C. N. Crittenton, Hå Fulkon St, N. Y.

Little driven perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gailey of pictures; and talk but a tinkling cyntal wiere there is no love.—Becon.

Coughs and Hourseness.—The irritation which induces coughing immediately relieved to use of "Broath's Broathful Troches." Sold only in boxes

Homes are like harps, one of which is finely carried and bright with gifding, but ill-tuned and jer-ing the air with its discoble; while another is old, plain and worn, but from its chords float strains that are a feast of music.

The experiments of Herr J. Wortmann show at the stems of growing plants may become bent com their original shape by the influence of heat, pplied at one side, the inclination being a metimes wards the source of heat, and sometimes from it.

towards the source of heat, and sometimes from it. Renewed investigation of the claims mide for salicylic add, as a harmiess food-preserver has led a
Freich commission to declare its general and frequent use to be unsafe.

The discovery of a white sparrow at Fassingham
has brought to notice the occurrence of white birds
in other parts of Great Britain. Mr. Rowland Ward
a member of the London Zoological Society mentions
that a pair of pure white house-martens have been
in his possession for a considerable time, and asserts
that albitos plumage is less rate among common birds
than its generally supposed.

The Four Stages of Disease.

Few people but will realize the startling truth shown in the engravings accompanying the advertisement of Rev. T. P. Childs.

Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease as described in the engravings—how true to life—how fearfully suggestive of the dangers that may result from careless exposure—how carefully we should heed those warning Coughs and Colds—how fearful are the unseen dangers that surround us on every side, a slight cold or cough negrected may bring us untold miseries: Catarrh, Bronchilts, Consumption, with death in the near future. Take care of the first symptoms is the lesson read from the pictures, delay may mean death.

To many it will be a master of surprise that Catarria is very frequently mistaked for Consumption the symptoms in each beling much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperale cases.

The discovery of his cure for Catarrh and disease of the Throat and Lung, has attracted great attention. Leading men publicly state that Childs's treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clerymen, physicians, lawyers, merchants, bankers and business med. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never falls even in the most desperale cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it can not be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treasted and cured thousands at their own homes ne Childs has treated and cured thousands at their own homes never having seen them. In a thoroughly honorable and characteristic manner be publishes the names and addresses of some he has cured, that any who desire may inquire of the patients them-selves what Childs's treatment has done for them.

THE FOLLOWING TENTINONIALS ARE FROM LEADING PRELISHERS.

"The publishers and editors of The Journal and Messager, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel swery confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of The Congregationalist, of Boston, with multitudes of other people, are somewhat suspicious of patent, nedicines as a rule, and when we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections."

"The publishers of The St. Louis Christian Advecate after carrell investigation, are satisfied that Rev. T. P. Childs's treatment for the head, throat and longs is all that it is represented to be."

Better than Gold.

time, will use. The trouble goe-ing down the CHERRY livi

PECTORAL PRESERVES

Ayer's Cherry Pectoral,

The following are samples of what people say who know it:

"Thave used AYER'S CHERRY PECTYS-ital, in, my. family for 20 years. It is a wonderful reducly for Throat and Ling Diseases."—L. GARRETT, Texami, Tex.

The following are samples of what people say who know it:

"Medical science has produced no other anodyne expectorant at good as AYER'S CHERRY PECTORAL in the treatment of the throat and Jungs."

"How, F. Sweeden, Chain Medical school Bransector, Mr.

"AYER'S CHERRY PECTORAL in the treatment of Colds and Coughs, and have used it in Cropp, Asthma, and incipient school Bransector, Mr.

"AYER'S CHERRY PECTORAL affordment of Colds and Coughs, and have used it in Cropp, Asthma, and incipient school Bransector, Mr.

"AYER'S CHERRY PECTORAL affordment of Colds and Coughs, and and dry, for 39 years, got so look and only it would kill her. She was the cold and the condition of the colds and cough the colds and Coughs, and the colds and Cough the colds and Coughs, and the cold in Cropp, Asthma, and incipient of the colds and Coughs, and the colds and colds and coughs, and the colds and colds and coughs, and the colds and colds a Camp. Miss.

wonderful reducity for 20 years. It is a wonderful reducity for Thront and Lung Discases."—L. Garmett, Tecam, Tet. "Several members of my family suffered by Ayre's Chemisty Pretrons. In a few daying Croup, and have found it give immediate edict, followed by cure." — Miss. J. Ghirof, Lorell, Mass. J. Ghirof, Lorell, Mass.

AYER'S CHERRY PECTORAL,

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS

RUBBER IMPROVED TARGET GUN!



This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO,, -

69 Dearborn St., Chicago, III.

IOWA FARMER-1884



THE OLDEST, LARGEST AND BEST

Stock & Agricultural Journal

is the Northwest. ENLARGED AND IMPROVED.
Improved Hethods of Farming. Breeding of Improved Hotch, Dairying and Fruit.
Growing. Farm Crops and Prospects.
Growing. Farm Crops and Prospects.
decided to give for a few months the most elegant premium to subscribers, of arv paper in, the world, vir. The American Popular Dictionary, cut of which is here given, well worth three times what the PARENER COST. It contains over 600 jane pages, hand-

BUY NORTHERN CROWN SEEDS.

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Madicated Baths, the EINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great inxury and most poten curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Indiance when properly administered. All who try them are delighted with the effect. Thomasds of our best the set of the settly to their great curative properties. To them at once and judge for pourer for the set once and judge for pourer for the set of the settly the settle properties. Harket's RICHEY's a SPECIALITY. The Electro-Thomasi Bath, as given by us, is par excellence to Nermon Phenoses and General Indiance. The settle for the settle settle for the settle settle for the settle settle settle for the settle settle

FREE CIFT I A copy of my Micdseries Books will be sent to any person giffered with Conminaption, Bromobilise, Assistance, Governments
Cataseva. It is elegantity printed and illustrated; 144 pages,
I Ilmo. 1879. It has been the means of saving matry valuable
age for maxiling. The books is invaluable to persons suffering
with any disease of the Mose. Through persons suffering
with any disease of the Mose. Through persons. Address,
IR. N.B. WOLLEY, Cincinnais, Onla.
1879 Ratie the paper in which you naw this infvertisement.
77-48

CHICAGO, ROCK ISLAND AND PACIFIC.

٠	Leave.	1	Arriva
٠	9:45 am +	Davenport and Peorta Express	+ 5:50 pm
	12:05 pm +	Council Huffs & Peorts Fast Express	1 2:80 pm
١	12:05 pm +	Ennes City, Leavenworth and At-	
		chiaon Express	+ 2:80 pm
	11:00 am .	Minneapoits and St. Paus Express Kansas City, Leavenwood, and At-	1:00 p m
d	11:00 am b		
ï		chison Express (Sundays)	b \$:00.pm
	4:45 p m †	Pern Accommodation	+10:10 am
	9:15 p m;;	Council Bluffs Night Express	1 6:50 am
	10:00 p mtt	Kansas City, Leavenwooth and At-	
		oblion Night Express,	1 6:20 am
	10:00 pm #	Peurla Night Express	: 6:20 am
ч	A:12 5 mil	Minneapolis and St. Paul Fast Ex	
		press	2 6:50 am
	*Dally. †	Daily Except Sundays. 21 Daily, Ex	cept Satur-

NEWSPAPERS AND MAGAZINES.

Banner of Light, Boston, weekly. 8
Medium and Darbreak, London, Eng., weekly. 8
Olive Branch, Ulton, N. Y., monthly. 10
The Shaker Manifesto, Shakers, N. Y., monthly. 50
ght for Thinkers Atlants, Ga. 005

The Progress of Disease.



We so unwilling to admit the presence of disease, fall a read-propto the grim destroyer whose insidious approach, subtle unwilling to admit the presence of disease, fall a progress and unseen workings, develops such fatal results.

Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarming in its character and beginnings, neglected, developes and spreads, and in time poisons the vital organs, until it finally is no langer "ONLY CATARRH," but some disease that gives but little hope of health, or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

Danger · Signals.

If so, you have Catarrh.

Some Bad Symptoms.

Do Not Trifle With Disease

The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head. Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to extablish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

fressed to me in regard to this subject.
Yours with thanks E. POWELL Heath, Burke Co., N.C.

You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquir-ies in regard to your remedies.

You may use my name also that of my write; we have both them cured by nour treatment. We recommend your reaches the control of the Law fully reachest. We can do it with pleasure and considerationary for laws. We can do it is a fully reachest. I do not regret the emoney it can be given the control of the c

with pleasure and conscientionally for we know of what we special.

L. W. SPATIC colorade Springs, Col.

I was thought to have had consumptions, and had suddered many years with what was really Cataryh, before I presented many years with what was really Cataryh, before I presented many years with what was really Cataryh, before I presented many years with what was really Cataryh, before I presented many years with what was really Cataryh, before I presented many years with what was really Cataryh, before I presented many years the state of the decade many years the state of the decade many years the state of the decade many in the large was the state of the st

My health is fully restored. The burrid and loadsadue case is all gone. My longs feel all right. MRS W. B. LINCOLN, York, Ne Tour treatment did me great good. I have not lost a on thingens. Annel Granam, hiddle Uni'sty, Charle

Home Treatment. See all files the first see and all the same of the files, the see and salety is seen at being with perfect sees and salety is the patient. We expected the see that them the patient. We expected the sees to be made them.

Address, Rev. T. P. CHILDS, Troy, Ohio.

curacy in expression. And in saying "10,000 old wives' fables' he should be understood as using the number 10,000 -thetorically, and not as aiming at numerical exactness. We might even drop off 9,000, and then he would say that "the Old Testament abounds with 1,000 old wives' fables," and that would surely be a large number to be found in a book that has all along been held to be divinely inspired in every part, and hence infallible. No wonder that the reviser of Clark's Commentaries thinks that there is "is great deal in the Old Testament that is of very little value to religion;" and that he "is awfully shy" of such a book; and that it "is not all inspired."

value to religion; and that it "is not all inspired."

But 'with all these, and every possible allowance in his favor, it is still evident to every unprejudiced mind that Dr. Curry's views of the lible are too large for the creed by which he is bound and compelled to stand; and the sad thing is that he should try-to crawl oùt, and that the preachers' meeting should stand-by and try to smooth the matter over and cover his retreat by passing a fesoultion. But a sadder reflection is to think how many minds are thus compelled, to repress their honest convictions of truth, or to utter them secretly and in fear; and that the cause of religion is suffering and the yeople falling into doubt and coming to distrust the sincerity of the pulpit.

The Sermon.—We have tarried so long upon this statement that, in view of what has passed, it seemed only just to you and the public, as well as myself, to make, that we must hasten in the sermon. And we shall try to economize time and avoid an abrupt change of thought by taking a theme of a similar character, and to which this may serve as an introduction: The Verifiable in Religion.

When the foundations on which ha system.

change of thought by taking a theme of a similar character, and to which this may serve as an introduction: The Verifiable in Religion.

When the foundations on which a system of religion has long been supposed to rest come to be suspected as false and insecure, and when the most learned religious teachers secretly express their doubts and fears, serious minds begin to ask what is true; and it the old foundations are removed, what is left upon which to build? It may in itself be a very small matter what Dr. Curry thinks about the Bible, or what any other divine thinks; but it is a matter of vast, concern what the people at large think, and how their views may affect their faith in religion.

Dr. Curry is not mistaken in suggesting that we are upon the eve of a great revolution in thought in reference to the Bible. He wight have said that the morning of that revolution has already dawned. In Germany almost every great scholar has accepted in part or in whole the results of the "Higher Criticism." A large number in England have done the same thing; and also not a iew in our own country. And it is not only in reference to the dates, and authership, and composition, and inspiration of the books of the Did Testament that changes of belief are occurring, but also in reference to the doctrines of religion. The great majority of the orthodox German divines hold the doctrine of a future hope for mankind; and the same is true in the Church of England, and I suppose largely in the Protestant Episcopal Church in America. The old view of the atonement has been given up by many of the best minds in the last twenty-five years, and in my judgment it is only, a question of time when it sonly, a question of time when it sonly, a question of time when it has been given up to makind; and the same is true in the Church of England, and lasupose largely in the Protestant Episcopal Church in America. The old view of the atonement has been given up they many of the best minds in the last twenty-five years, and in my judgment it is only

cones to be pitted and helped—whe was accepted these teachings whom the pulpit as final it may seem that all is in diagner of being lost.

But, my friends, religion in any broad and just sense is too profound a reality in human just sense is too profound a reality in human its great moral teachings and results, and too precious in its hopes, to be thus easily swept away. Religion is the deepest peed of human nature; it rests at last upon great moral truths and principles that are verifiable in consciousness and in the results of conduct; and these foundations are aftered. They antedate this be to fail. They are in the Bible of the first of the fir

steems them or equal authority with the others.

And suppose that we should go further still, and admit that the date and authorship of the Gospels are not certainly known—that they are fragmentary, synoptical; and that we have no complete and related history of the life and teachings of our Lord; and that what we have has reached us through uncertain sources; that there are no manuscripts known of earlier date than the fourth century and that they differ in some things, and have possibly suffered at the hand of copyists. Say all this, and it is still true that no other Greek literature carries so much evidence of its genuineness and authenticity as the New Testament; and it is conceded now by the best critics that the Epistles of Paul are genuine, and were written not later than the third quarter of the first century.

Let us suppose further still—and the tenders and suppose further still—and the tenders are a suppose further still—and the tenders and suppose further still—and the tenders are a supposed for the suppose further still and the

third quarter of the first century.

Let us suppose further still—and the tendencies of thought are in that direction—that the doctrine of evolution shall be accepted, and that men shall cease to believe in the miracles of the New Testament—shall say that the character of Jesus Christ was so great and loomed up before the gaze of the

disciples in such vast proportions that they could give their impressions of it only by clothing it in a supernatural vesture. Still their impressions of that great life remain, and His wonderful dectrines are not taken away. Suppose further still—that, taking the account of the first Adam and the fall as allegorical, we should therefore have to abandon the doctrine of salvation and atonement through Christ in so far as they have been what is left?

We are all here just the same; Lake Michigan is not disturbed, the sun would rise and set, the great natural order of things remains; the history of the world is not changed. Judaish and Christianity have their past and their present; the moral order is still a fact—right is right, truth is truth; the needs, the hopes, the feast of the soul are still the same. But should this "pending revolution of thought" work all these changes in belief, would religion, would Christianity remain? Most certainly. The supposed foundations might have suffered, or given way; that its, the opinions of men might give way; on "God's great idea of righteousness is revealed in the Old Testament, and Christ's idea of salvation as revealed in the New, would still remain and boverifiable in consciousness and experience. Socrates was a Christian without the Old or the New Testament, and 40? years before Christ was born. The revelation in thought will broaden men's views of religion and turn the attention of the world away from the formal to its inner spirit and purpose.

Mathew Arnold, the English scholar and author who is in our city this week, several way and the serial proposed in the old dieas of inspiration and atonement would go down before its march, sought in his two works, "Literature and Dogma" and "God and the Bible," to make lighter the shock and easier the change to faith and life. As a broad literary man he takes an unprejudiced and conservative glew of the whole field, and seeks to show that in the midst of all that criticism can do and doubt deny, the essential truths and prin

duct and life, and hence may be verified in experience.

When Jesus came, his method, says Mr. Arnold, was to call the world to self-consciousness—to fix the attention of the seul upon its inward need of righteousness; and the secret of Jesus was self-renunciation—dying to self and living the larger life of humanity and God. And this, too, comes within the range of experience. It is not a faith resting upon some far-off supposed fail of man, but a faith, a salvation, verifiable in consciousness.

Jesus himself says, "If any man will debie

It is estimated that there are now in the United States 15,000,000 mileh cows; and that there are made annually 1,300,000,000 pounds of butter and 450,000,000 pounds of cheese. In 1880, as shown by the census, 772,204,000 pounds of butter were made on farms, and 29,451,000 pounds of cheese. Besides this over 17,000,000 pounds of oleomargarine were also manufactured.—United States Dairyman.

It is stated in Washington that the present war on Gov. Murray of Utah is engineered by the Mormons, who are anxious to get rid of an inveterate enemy of their illegal and im:

Truesdell versus Kiddie.

To the follor of the Religio-Philosophical Journali

One of the strong arguments employed against Spiritualism by the opponents of the system is, that editors of Spiritualist papers tacity justify its frauds and imposture by refusing, as a rule, to admit into their columns any criticism which may be adverse to the chariatans and pretenders who are recognized by many as the exponents of the system. To this rule, however, as to most others, there are happer from which the convicted trickster can obtain os sympathy, and the known pretender receipt, no believer may alike be sure of a courteous and manly recognition.

Professor Henry Kiddle, of New York, who vanuts himself as a champion of Spiritualism and of the mediums through whom its processes are made known, has recently contributed to obscure Spiritualist paper published in a Southern State, what he evidently means for a criticism of my book, entitled—Plottom Facts." I am in the humor to reply to some of the statements contained his proix and sertorous article. Having, however, beapens, I take the liberty of sending my reply to you with the belief that it will be treated with your characteristic comity and fairness. Professor Kibide opens fire as follows:

The book (Bottom Facts) is of a mongred charactristic constituted to book the context as a continuous context and fairness. Professor Kibide opens fire as follows:

The book (Bottom Facts) is of a mongred charactristic constitute and context as a meaning or Schetter and the statements on a mongred charactristic context and fairness. Professor Kibide opens fire as follows:

The book Dustoms Facely in of a mongral character, some parts seriously commending Spiritualism, more processing to expose the frauds of presence of commending spiritualism, and professional mediums and the deductions of persons who have been the victims of their deceptions. The latter part is written in a serio-comic style, and is, as the reviewer truthfully style, a transmission of persons who have been the victims of their deceptions. The latter part is written in a serio-comic style, and is, as the reviewer truthfully style, a transmission of the look he discovers what he is pleased to call the authors' wilshomesty'—in the parts which he designates as serio-comic." wherein the author is professing to expose the total part of the serios of the control of Professor Kidde's unique ability to frame a categorical answer to this anguly; the author would be glad to receive it. The reviewer continues:

"The serious portion of the book appears to have been written when the author's mind was swind to a conviction of the value, commenting on the manner in which, Spiritualism is often treated by elementary men, or as he styles them, priests, the so-called holy men of the church." When some enthusiast rentures to suggest that to-day there are occurring in our very midst phenomena more pointedly indicative of furnishman accepts with scarcely a doubt, the inspired account of that ancelent phenomenon, the spirit band-writing on the wall—mentioned in the look of Duniel—soldly upon the control of the control o

as ought readily to be detected by any fairly intelligent boy of twelves, Mr. Kiddle thus proves himself the willing victim of the most arrant spiritual trickery.

I hasten to present the conclusion of Professor Kiddle's lengthened incubration:

"The person (Mr. Whitige's) who marrates these facts, is of unimpeachable venture, and it is in vain that Mr. Truesdell seeks to deny them; they are the 'bottom facts' of his mediumship. Mr. Ti is not the first medium who, passing under the evil influence, through cupidity or ambition, has sought to betray the cause by contradicing well established facts connected with the exercise of his own gits. It is at present more lucrative to 'explese' Spiritualism than to support it; and books life. Bettom Facts' are praised and patronized, while fathful expositions of the truth, such as Sargent's 'Scientific Pass' and any are condemned or unheeded. It will not always be so; and John W. Truesdell may live long enough to repent that he yielded to the temptation and gave himself up, body and soul, to those spirit enemies whom, in the whimsical parisance of the harmonialist, A. J. Davis, he styles the 'Disktas'.

Professor Kiddle' begs the whole of his argument by the grudging but direct admission that the author of "Bollom Facts" is a spiritual medium. In the face of this admission all his would-be damaging statements lose both their sting and their sense. It is a fair question for the public, who is the more to be trusted, the man who finding himself faces to face with fraind and deception, dangerous is their interfeces and disastrous in their effects, boldly exposes them to the world, or he who, conactous of their existence, seeks to hide and excuss them? According to Professor Kiddle, my offence consists in unrelling the arts and devices of the great-majority of spiritual mediums and their sense. The most single professor of the great majority of spiritual medium and the sunday of the unreasting public. I glory in my offence.

The distress of Professor Kiddle in aggregating the

written by him in July last to Dr. Silas J. Cheese brough of this city, in which he sends up a more than Macedonian cry for help. This letter I amable to send you for publication. I leave to your reads the task of reconciling the lustiness of the cry with the typhold character of the criticism.

JOHN W. TRUESDELL.

Syncuse, N. Y., January 10, 1884.

FRINATE AND COSTIDENTIAL.

Syncuse, N. Y., January 10, 1881.

PRIVATE AND COSPIDENTIAL.

7 East 197th Street, New York, July 11, 1883.

Dr. Cheschrough—My Dear Str.: Several papers have been sent to me containing reviews of the "Bottom Facta," in each of which the writer seems to think that Spiritualism has received the coup de grace, and "must give up the ghost." The injury done to the cause of Truth by such a series of artfully concocted, and Ipgenlously arranged and presented, miserpresentations, is incalculable, and to us appears irreparable; but I have full confidence that all the devilish schemes of the willy "adversaries" will be brought to naught, and they sent back to the pit of darkness where they belong. How mortifying that a Spiritualist journalist, as J. C. Bundy claims to be, should publish a commendatory notice of this infaments book, profouncing it a "valuable book for Spiritualists." Does not this show where the Beatonto-Philosophite A. Journal stands? Ought it to be sustainerys such almost trachery?

But I write you for suggestions and information. It is most craftily constructed—Sith a devil's malice and cuming. See how our gues 30e, spiked in the case of Crookes and the Fays. If such then as Crookes can be deceived, and with his scientific appliances, why not Wallace or Joiliner or Hare? So the world will reason; so our enemies will say; and as has been said, the parsons and priests have now a rifled gun with large bore, that will be tralend against our best positions. Of course the man is a self-cyfilessed thief and liar; but our virious foes will Eughingly say, "Set a rogue to catch a rogue." The Bunner's article was good and strong, but we must get a strong one in a good secular paper. I have received a copy of the Rochester Lemocra, containing a long and faverable notice of Truestell's book and almost challenging reply. I desire to respond. If I can do so effectigally—you know what is said, "We need a long spon when we eat somy with the D—I."

Now. I want the particulars of the "great stone," how, did it occur? Wh

PENSIONS for any disability; also to Heirs. Send stamps for My Lauri, Cot. L. BING.

EXAMINATIONS

Mrs. C. M. Morrison's

MEDICAL BAND As PROPERTY of the August Agency of th

DESCRIPTIVE ARTICLES

COLDEN NORTHWEST.

Minnesota Farmer.

(Box 412) MINNEAPOLIS. Minn. Subscription price, \$1.00 per year, Send in your name



It causes no Pain, Cleanses the Head. Gives Relief at once. Not a Liquid or Snuff, Appli-ed with the finger. A thor-



SAMARITAN AND INPALLIBLE EVER FAILS

HE CURING

HE CURING

Epilepite Fits,

Spann, Falling

Sickness, Convul
St. Vitus Dance, Alcoholism,

Eating,

Ecrofuls, and all

Scrofula, and all

Nervous and Blood Diseases.

To Clergymen, Lawysis, Literary Men,
Merchants, Bankers, Ladles and all whose
sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach,
bowels or kidneys, or who require a nerve
tonic, appetizer or stimulent, Samaritan Nesine is invaluable. Thousands THE GREAT

wonderful Invigorant that ever sustaincd a sinking system.
\$1.50, at Druggists.
Theor. S. A. Richmond
Medical Co. Soie Propristors. St. Joseph. Mo.

Yor testimontals and circulars send stamp.
Chas. N. Crittenton.

For testimonials and circulars send stamp Chas. N. Crittenton, Agent, New York.

MARSHALL FIELD

We have opened An Attractive Line

"India Pongee

Printed and Plain Colors.

AND

A Choice Variety

"Iridescent Louisine Checks,

The First of the Sesson.

Examination Inviteds



MC SHANE BELL FOUNDRY duracture those criebrated Bells dimes for Churches, Tow-ocks, &c., &c. Prices and catalog tiree. Address

Entirely New. Tywall. Will send y Outfit Free. PUBLISHING CO.

Curing Disease by Spirit Power.

by Letters; or in Fryant case, but Telegraph. Datas detacle to cures by this method, blive grindoux. An exercise of cures by this method, blive grindoux, An exercise of the cure of the state of the cure of the cure of the cure of the cure of the state of the cure of the state of the cure of th

MILTON ALLEN,

2411 North College Avenue. Philadelphia, Pa



New 3-wheel Sulky Plow 100 Pounds Lighter Draft

THAN ANY OTHER PLOW MADE, either sulky or walking, doing the same work. No other plow can approach it in LIGHT-NESS OF DRAFT or THOROUGHNESS OF

things which will make your tarming to more successful, and save you suuch annoyance, work worry and MONEY.

MOLINE PLOW CO.

MOLINE, ILLINOIS.

ACENTS 100 PER MONTH MANNING'S STOCK-BOOK

OVER 80.000 ALREADY SOLD LOS CHIEF CONTROL

By PETER HENDERSON, Is a X arket Gardening around New York.—The Use of the Peet 16 Sowing and Planti Mailed on receipt of \$1.50, and with which will be sent without charge, our sted MARUAL of "WEST THING FOR THE GAMDER," (180 pages) one stage of the new Hone "Summet."

PETER HENDERSON & CO., SEEDSMEN & FLORISTS,

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, FEBRUARY 9, 1884.

No. 24

Beaders of the Journal, are especially requested to end in items of news. Don't say "Lean't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ-ization of new Societies or the condition of eldones; movements of lecturers and mediums, interesting inci-dents of right communon, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible."

First Page.—The Collective Man. Inspiration.

SECOND PAGE.—The Origins of Chitchinsty.—A Critique of Gerald Massey's "Equinocital Christolaty." A Querr.

PERSO PAGE.—Woman and the Household, Hock Reviews, Papital List of Magazines for Pebruary Received. Misoralisms Advertisement.

TOWN PAGE, "Special Notices. Notice to Subscribers,
The Sepheri Investigation and Science, Death of Wendell,
Prillips. Pattence, A liaptus View of Philosophy and
Religion—Initiation Broad Church, General Notice,
Payra Page, —A Report of the Vermiod Spirituatist Convention, Milegellamona Absorbance

us Advertisements

tion. Miscellaneous Advertisements.

SETH PAOR.—JAVA. Haverbif Bod Vicinity. Critical and
Erplanatoliv. Deorgat? Factive Utrl.—Mysteriess Manifestations Wilmelsed by an Atlanta Audience. Indian
Wilmelse and Secra. Asleep in a Grape Arbor.—Sommanbuilts Bertha Deidmulier's Strange Vonition on a Winder
Night. First Spiritualist society.—In Freamble and organization—Frank Declarations and Purposes of the Indcorporators. Chapta—tharistator—physitualism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism—optimalism for the Indian

Silmman. The Consolitation intal Spiritualism brings to an Silkman, The Consolation Invalid, The White Lady, on that Spiritualism brings to an

TEVTH Page - Optimiem, Many a Song, Address, Mis-cellaneous Astvertisements.

ente Paon - Jackson's Reply to Titlany Progress. Ter rible Catastrophe at Alliance, Oblas-The Independen Church. Lipocliancous Advertisements.

For the Religio Philosoptical Journal. The Collective Man.

The most vital truths of science unite with the voice of inspiration in proclaiming the exalted social destiny of man. But in what noble forms shall we mold the institutions of that new and coming age? No one doubts that it is coming. But the science of man, along can answer our question with exact-ness of plan and with practical clearness of detail.

along can answer our question with exactness of plan and with practical clearness of
detail.

Our object in this article is to briefly sketch
the natural and basic principles upon which
a true social organism must rest. We need
more than shappy to kinow that there is a
good time coming. For in the growth of society, the intellect, the feelings, and the will
of man, are equal factors. Our knowledge
and our ideas, whether they are true or false,
will determine the forms which the new institutions will assume.

In the nature of man is the vital mechanism that produces all the phenomena of society. The science of society, therefore, deals
with laws which are a part of the nature of
man. And this science can only be discovered by a direct study of his mental and physical constitution. The so-called social scientists have simply studied the masses of
men in historf, and by the light of experience. But man himself is the cause of all
experience. We could not understand how a
clock does the work of recording the hours
and minutes, if we only study its outside
case. We must look inside at its machinery.
We propose a new method, for studying social
science, and we base that method upon three
self-evident propositions:—

Ist. The object of all institutions in society
is to supply the Collective wants of man.

2nd. Each want in society must therefore include as way officer and there-

ulty.
3rd. The structure of society must therefore include as many officers and departments as there are of groups and faculties in
the mind.

fore include as many officers and departments as there are of groups and faculties in the mind.

Let us illustrate each of these basic truths by examples. The faculty of Memory produces the collective need of public records, of schools, and of literature. Without these the organ of Memory could not be supplied with the knowledge which we require to use. And if the organ of Memory did not exist, then there would be no cause which would produce the want in society. For the mind would then have no power to store up knowledge, and these institutions would thus be of no service to us. From the mental organs of Parental and Filial love arises the need of the family, with its relations and dependencies. From the organs of Rulership come the need of government, with public leaders. The same reasoning applies to every one of the faculties. Each one of them produces wants which can only be satisfied through the concerted action of men. This concert of action constitutes organic society. It is, therefore a demonstrated truth that society has as many kinds of wants as there are faculties in the human mind. Each person has all of these mental organs, and each organ demands conditions for its gratification. As the lungs can only be satisfied by air, the stomach by food, and the eye by light, so each mental organ has wants of only one kind. The organ of Friendship can only be satisfied by friends, that of Integrity by justice, and that of Reason by scientific truth.

Men cannot act in concert unless they have some well defined plan or method. They must have their organs, the common instruments through which they may act together. These societary organs they call officers. Each one is intended to represent some common

want of the society, and to lead the members in the effort to supply that want. This method is perfectly natural. For all section in nature takes place around centers. The forming of a crystal, the grawth of an animal, or the development of a globe, alike prove this law of action around central points of force. It is thus a mathematical necessity that the action of society must turn upon its centers or officers. But it is not necessity to confer arbitrary power upon them. The axle of thus of a wheel has no more arbitrary power than its circumference.

The organs of the brain all radiate from two centers. These centers produce the idea of the unity of many different kinds of parts in concerted action. To satisfy this sense of unity, each society chooses a President. Chairman, or Chief of some kind, who thus becomes their common pivot of its collective action. The need of records is supplied by a Secretary, a Clerk, or a Recorder. He is the memory of the society. The Treasurer takes care of its property and thus represents the organ of Economy.

Men knew yery well that the officers of society represented its wants. But they did not think far enough to see that back of each one of these wants stood a mental organ which was its producing cause. Blackstone in his Commentaries, says that "The true and natural foundations of society are the wants of individuals." But neither he, nor any other writer, has ever told us how to get a complete classification of these wants. Consequently they could never lay any complete foundations. The only way to test any institution, or any proposed plan of reform, is to compare these plans directly with the nature of man. It is for him that they are designed. In 1859 and 1800 the writer of this article carefully examined the duties of each officer back to the mental faculty from which it originated. The result of this year and a half of work is summed up in the "Diagram of Civilism."



DIAGRAM OF CIVILISM.

Up to the present year, 1884 of our Common Era, only the six lower groups of faculties have been in any way represented. The higher and nobler haif of the mind has been left to the isolated and always abortive efforts of private individuals. They haydrever formed a constituent part of any institution in society. It is quite true that the church and some other institutions have often taken the name of some of these higher faculties. But it was only in name. The true function of religion is two-fold. First it must unite the entire human race in one composite life. Second, it must unite and harmonize man with the life of the universe. The Church has never undertaken to accomplish either of these results. It has really represented an obedience to dogmatic authority, and this springs from the organ of Reverence, low down on the side of the head. The justices and judges at the present time do not represent the organ of integrity, for this faculty would seek to reform and restore the criminal to a normal condition of social health and moral power. But these indoes anaek would seek to fetorm and restore the crim-inal to a normal condition of social health and moral power. But these judges speak the language of the lower organs of Destruc-tion, of Economy, and of Secrecy, for they conden'n men to death, to fines, or to impris-connect. onment.

onment.

If men have already represented one-half of the faculties by officers, then it is perfectly certain that we can go on and represent the other and higher half, as soon as, we know what these faculties are. And it can be no more difficult than what has been already done. We must and can carry out to completeness that which has been done in a rude and fragmentary manner from the earliest ages of history.

The engraving of Messiana or the Universal

The engraving of Messiana or the Universal Republic exhibits the completed plan. It is also shown in the Table of Departments. It provides for the intellectual wants by having epartments of art, letters, science and cul-ure. It establishes and incorporates the some, family, marriage and religion to an-war our aocial needs. And it organizes swer our social needs. And it organizes rulership, labor, wealth and commerce, to meet all the demands of industry. In each of the twelve groups, of the brain are two

leading faculties, with one which acts as an executive or assistant. For example, the organ of Attention observes facts, the organ of Memory retains them, and Language stores them up in books for future nee. As a result of this threefold arrangement of the faculties, we must arrange each group in society with two leading officers and one assistant. The filtes of the officers are placed in the engraving immediately after the organs which they represent. We know, before it is true, that such a system of society would fit all men, because it corresponds fully to what is in the nature of every man.



UNIVERSAL REPUBLIC.

As each organ of the brain governs a specific part of the body, therefore these officers represent both the play rai and the mental wants of man. The objects take an actual part in all the work of society. They are not dictators, besies, of idlers. They are simply leaders in each department, fitted by talent, knowledge and social qualities to lead the other members. All officers must be elected, or deposed, by a free vote of those they are to lead, and all proposed laws must be submitted to the people for their approval or rejection.

The band, town, county mate and nation organ of the brain governs a speci

be submitted to the people for their approval or rejection.

The band, town, country state and nation have each the same number and kind of wants. They differ only in the extend of these wants and in the amount of details, which they involve. For example, the need of a road is the same kind of a want whether it simply reaches across a town or extends through a mation. Hence all there orders, the band, town, county. State and nation, must have the same countintion, with the same number of departments and officers. For convenience, we would change the titles of the two central officers in each of these orders. All the rest would remain the game. The two central officers in each of these orders. All the rest would remain the game. The two centers in the Bands are called Director and Directess; in the town they are Count and Countess; in the State, fovernor and Governess; and in the Nation, President and Presidess.

In this article we have assumed a division of the families into three decease.

In this article we have assumed a division of the faculties into three classes, twelve groups and thirty-six organs. In another place we shall deal with the proof of this classification.

Departments of Society.

Male officers are in CAPITALS, feurales in SMALE APITALS and assistants in italics.

Centers-PRESIDENT and PRESIDESS. Assistant-MARSHAL.

INTELLECTUAL DIVISION

Groupate of Art. DESIGNER, Graphics designs engraving and sculpture. Coercurst, Color-costume, painting and flumination. Paraisher, Color-furnishing, upbolstering and surveys.

Letters. RECORDER, Mecords—statistics, listory and libraries. Cultaron, Publication—printing, museums and correspondence. Musician, Language—useums and correspondence. Musician, Language.

Rerature, music and conting.

Nelence. SCIENTIST. Laws—mathematics, sicilology and physics. SEREESS, Esthetics—poetry, symptology and edge-meent. Artisan. Skill—invention, build-

Culture. RECEIVER, Amity-

SOCIAL DIVISION.

stic Groupate. PURVEYOR I bereals and dairy. Misrings, House ing and table-bering. Simulist, Hea-undry and ushering. Familiam. INSTRUCTOR Schools-bedience and guidance. Grandian. Amusen lays, festivals and work. Sevier, Service-Sight

reism and painfolism.

Marriage. RITEMAN, Devotion—rites, and pomology. Marrow, Heredity—transmission and providence. Walter, Luguries—recreation

Religion. PASTOR Worship cerem and conventions. Ministra. Love discip changes and relief. Courter, Messages—p graph and messences.

INDUSTRIAL DIVISION.

ership. RULER, Dignity—lead siners. Electon, Laudation—sketlo liks. Ensign, Displays—standards,

bor, JUSTICE Integrity and ludgment, ORGANIZES, Uti ration and group is and stensis

FOREMAN, Fa wares. TREASURE of harvests, Keep e. ENGINEER, La transports and mines. Meacurant, Idistribution ex-changes, delivery and forwarding. Tillman. Fertility, textile culture, fertilizers and forestry.

transports and mines. Meacurant, Distribution exchanges, delivery and feroarding. Tillmon. Fertility, retaile culture, fertilities and forestry.

The plan here proposed is simplicity itself when compared with the institutions composing our modern civilization. For they represent one-half of the brain by more than two hundred and afty different kinds of officers. Our Model represents the entire brain chirty-six organs and three centers—by thirty-aine officers. It is twice as complex as civilism, but with only one sixth part as many officers. Nature does not reach complexity by increasing the number of parts in a thing, but she does it by changing their forms and arrangement. In six thousand server, men have discovered one-half of their social wants. But science discovers the whole of them at once by looking directly at the constitution of man. The plan here disposed would take the place of all existing organizations. It represents all there is in man, and therefore provides for everything which men can do in their collective capacity.

The great evolutionists. Von Bier, Draper, Spencer, Huxley, Dana, and the rest, bave-traced the development of the nervous system up to the base of the human brain. There at the base they helplessly stopped. For this reason they could never see what the law of evolution teaches in regard to the future at the base they helplessly stopped. For this reason they could never see what the law of evolution was worthless. It looked only backward, it had no gractical application.

We have been dealing in this article alone with the Plan or structure of the social organism. In another place we may discuss its laws of action, the relation of its parts to each other, the subjects of liberty, ownership, woman's place, and other things essential to its completeness.

The method here sketched is new. An 1 so were the railway, the telegraph and the sclephone, only a little while ago. They were quickly adopted because they were based upon easily proved laws of nature. This, too, is based upon natu

Inspiration.

BY HON, JOEL TIFFANY.

One who is possessed of the spirit of trath idpossessed of all the moral virtues. For to possess the spirit of truth implies a spiritual status to perceive and cognize all those relations and incident duties of life, in which the moral virtues become manifest through obelience of Divine law. One who in spiritual in truth seeks to know and to do the Divine will in all things, will never enter a falsehood in word or in deed, for selfish or partial purposes. He will strive earnestly to be and to do, that which is essential for universal good. He will never seek to become unjust in his relations to, or in his dealings, with, mankind. Truthfulness in spirit requires that its spirit shall be recognized in just dealings, justice is truth; and the spirit of justice is the spirit of truth. And it is thus with respect to all orderly and magal intercourse between individuals. The spirit of truth deman-s universal good. Hence in all intercourse between individuals it involves the spirit of prity. One whose supreme desire is to be true and just with all, can never be juilty of impurity. No impulse, which has not its seat and source in an Individual desire for selfish indulgence and selfish gratification in some form, will cause one to become impure in life and act. Therefore, the impulse leading to impurity is the dispring of the spirit of falsehood and always tends to beget injustice, falsehood, deceit and wrong. It is the evil fruit of the corrupt tree.

Thus we may investigate the character of each and every of the moral virtues, and all will be found to have their foundations in the spirit of truth. The moral virtues, and all will be found to have their foundations in the spirit of truth. The moral virtues, and all will be found to have their foundations in the spirit of truth, the truth as a resident presence in the individual spirit is said to be essential to lead one into a knowledge, of all truth, by bringing the individual, in spiritual status; into a state of responsiveness to the Divine Presence in all things.

ident presence in the individual spirit is said to be essential to lead one into a knowledge, of all truth, by bringing the individual, in spiritual status; into a state of responsiveness to the Divine Presence in all things. And inasmuch as the communication of truth to the individual spirit depends upon some align of influx into the personal consciousness, it follows that the character and the degree of truth communicated to any individual, depends upon the character and degree of the supremacy which the spirit of truth he acquired in his soil. Externals, that is, sore forms of truth, may be communicated to the mind, just as the mere forms of existence may be made known through the physical senses, and one not possessing the spirit of truth may comprehend spiritual things in the same degree that an animal comprehends physical things. But such an one can no more cognize and comprehend the truths of science. And the reasons are the came in each case, to wit, that the individual consciousness has not been unfolded in that degree, which is essential to make the inflix of such truths possible. This fact can be known only to those who have realized its truth. Theedere Parker affirmed, that to him, the immortality of the soul, and the actual presence of

God were facts of his consciousness. That he could resort to no argument or refer to no evidence, to prove these facts, because the facts themselves were more exident than anything external by which they could be proved. Others have the same conscious knowledge of these and of like spiritual facts; owing to a like spiritual status, attained by the same means. Alf can have it by seeking with all their hearts and minds, the attainment of this spirit of truth; and without such effort, one must remain in that character and degree of indux, which corresponds to his spiritual status. While remaining in any considerable degree under the control of the appetites, the passions, and the carnal impulses, one need not expect any very high degree of spiritual illumination; and that which pertains to the higher will seem to be foolishness, super-tition and ignorant bigotry.

When one has not attained a degree of spiritual unfolding, which causes him to become religiously conscientious in matters of spiritual life and character, he has not reached a shatus where much real light can illuminate his spirit. Spiritually he belongs to that class which lesus described as being in their graves; that is, as being destitute of spiritual afte and consciousness. And although they may become persuaded of the fact that they are to live forever in a world beyond the grave, they have no conception of any bright or better life there, than they are acquainted with here. Take the example of the one, who, when a boy depredated upon the melon patches of his neighbors with some conscientions scruples that his was doing what was not exactly right. He has now outgrown those scruples. He has become too manly to be troubled by so sensitive a conscience. This confession shows the direction in which such spirit is drifting; and if he tarries long enough, and has opportunities enough, there is no telling what hardness and insensibility to morals and sight actions may be acquired. Such an one, surely, need fear no hield in the future, if he can diversion

The highest justifies to which one can aspire is that which orines the spiritual man to completeness of spiritual life and character. This spiritual states is known as the Christ states, or one which is attained through obedienes of Jew in its absolute sense. Such obedienes brings the individual into a state of oneness with the spirit becomes responsive to givery degree of spiritual influx, and thus becomes fonschusity inspired, and is made acquainted with every degree of spiritual truth. In this ultimate status are to be found the mpaces of acquiring an understanding of the underlying principles from which all spiritual truth. In this ultimate status are to be found the mpaces of acquiring an understanding of the underlying principles from which all spiritual truth is a preceding. Knowledge consists in a cognition and comprehension of the actual; and all that man can do to acquire such knowledge, is involved in seeking the spiritual status, which makes him receptive of the proper indux. The burden of the ministry of Jesus consisted in teaching one how to seek, and schat to seek to obtain the proper spiritual condition, making the soul responsive to the spirit of truth. His statement of the beatitudes consisted in an enumeration of those spiritual qualities essential to such recipiency. His entire system of instructions is addressed to the natural comprehension of nan; and his instructions are such that the ordinary mind can perceive their significance and can obey, provided he will make the proper effort.

It has been supposed by some, that no one can comprehend the spirit, that one must become especially qualified in a manner different from the qualifications common to humanity. No rational man, not denying to himself the services of his intellectual and rational faculties, can suppose that the Infinite and perfect Father of humanity can become especially qualified in a manner different from the qualifications common to humanity and perfect Father of humanity can become especially of the service of his intell

THE ORIGIN OF CHRISTIANITY.

A Critique of Gerald Massey's "Equinoctial Christolatry.

odiacal Symbolism.—Jesus as the Ram-god and the Fish-god.—Why Jesus is called "The Lamb."—The Book of Revelation and the Ram.—What is taught concerning Jesus in the Revelation.—The Testimony of Faul.—The dispert of Paul and the Gospel of James, Peter, and John.—Paul's evidence of a Fieshand-blood Jesus.—James and the other Brethrein of Jesus.—The crucifixion of Jesus and the Crossification of the Ram.—Paul's Doctrine of the Resurrection.—The Spiritual Bodies of Jesus and of Mankind.

BY WM. EMMETTE COLEMAN.

BY WM. EMMETTE COLEMAN.

In the last section of Mr. Gerald Massey's "Natural Genesis," entitled "Equinoctial Christolarly," and in the sections devoted to the typology of the cross, the mythical two sisters, the fail in heaven and on earth, the deluge and the ark, the Word or Logos, etc., may be found that gentleman's theory of the origin of Christianity and a definite presentation of the supposed facts upon which his theory is agrounded. If true, that theory is of tremendous import to humanity; it behoves us, therefore, to candidy and impartially test the accuracy of these supposed "facts" and the valuity of the conclusions therefrom derived. These I propose to submit to the tests of historic truth, philologic verity, and common sense. The only way to deal with such matters is by rational scientific analysis, and that method it is now designed to follow.

Mr. Massey's theory is this: The sun in passing through the twelve signs of the zodiac was worshiped, in angient nations, under a different symbol in each. Owing to the precession of the equinoxes, the sun retrogrades along the ecliptic one whole sign, or thirty degrees, in 2,155 years. For 2,155 years preceding B. C. 2,410 the sun catered the sign of Taurus, the Bull, at the vernal equinox, or beginning of the year, and during that time the sun god was adored as the bull. In 2,410 B. C., the sun entered Arles, the ram, at the vernal equinox, and he was then worshiped as the ram or lamb: In 255 B. C. the sun entered Pisces, the Fish, at the vernal equinox, and he was then worshiped as the ram or lamb: In 255 B. C. the sun entered Arles, the ram, at the vernal equinox, and he was founded on the symbolism pertaining to the passage of the sun through Arles and Pisces, No such persons as Jesus and his apostles ever lived on earth; they are astronomical myths. In its earlier stages, nothing was taught in it concerning a historical Jesus founded on the symbolism pertaining to the passage of the sun through Arles and Pisces, No such persons as Jesus and his apostles

nalized Christians, and fought against the theory that Jesus had been made flesh, and denied the existence of a personal historical Jesus.

Any one conversant with the history of the world in New Testament times and with the character of the New Testament literature, can at once perceive how opposed all this is to the positive facts of that history and literature. Its mere statement should be sufficient for its refutation, and it almost seems a waste of time and energy to seriously advance facts and arguments in opposition to a theory devold of rational support, historically, theologically, or philologically. In the interest of historical fact, however, it may be well to present a few of the more important proofs of its unreality. According to this theory the ram-god was reginant from B. C. 2.410 to B. C. 255, when he was succeeded by the fish-god; that is, nearly three hundred years before the rise of the addration of Jesus Christ as the Lamb or Ram, the Lambgod was dead practically. No trace of Jesus Christ can be found in the world till the time he is said to have lived in the gospels, in the first half of the first century. How was it that this ram-worship of Jesus only began about three hundred years after the ram-god had been superseded by the fish-god; in the New Testament, in John's gospel and in Revelation, Jesus is called the ismb of god, who through his blood, taketh away the sins of the world, but he is never called the fish, and the symbolism of the fish is never applied to Jesus therein. Yet at the date of Jesus's words and deeds as marrated in the fish, and the symbolism of the gain he never applied to Jesus therein. Yet at the date of Jesus's words and deeds as marrated in the fish, and the symbolism of the gain he never applied to Jesus therein. Yet at the date of Jesus's words and deeds as marrated in the plantibility in claiming Jesus as a personification of the zodiacal fam; but for claim that a new religion could originate three hundred years after the death, so to speak, of the ram-god, ba ed that Jesus was also the fish as well at the ram; but the only things advanced confect-ing Jesus with the fish-typology are the use of some of the prevalent fish-emblems in de-picting Jesus and Christianity by early Chris-tian artists in the catacombs, etc., and a few passages in the Christian Eathers, when heles and the multitude of, symbols and em-blers amplied to Jesus that of the fish in-

ed the lamb in the Bible, every scholar knows it refers, not to the zodiacal ram, but to the Jewish Faschal lamb, which was regarded as a type of Jesus. Exodus tells us that a lamb without blemish was slain by the Israelites in Egypt, and its blood sprinkled on the doorposts of their houses, by which sign the lives of their first-born were saved when the destroying angel passed over Egypt. The blood of this lamb was therefore the symbol of their redemption; and in commemoration of this redemption a lamb was killed and eaten yearly by the Jews at their passover festival. Jesus, having been slafff at the passover, as was thought in after times, for the redemption of the world through his blood, the typology of the Jewish paschal lamb was applied to, him, and he was called the Lamb slain for man's redemption, etc. As the paschal lamb was ordered in Exodus to be without blemish, so I Peter, i: 19, says we are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot."

THE ARON OF REVELATION AND THE RAM. Mr. Missey tells us "Natural Genesis," ii:

of a lamb without blemish and without spot.

Mr. Massey tells us "Natural Genesis," ii: 255-293, 333-34, 31), that the book of Revelation in our Bible contains a prophetic summary of the transogmation incident to the bassage of the sun out of the built into the raun at the vernal equimox, 2,40 B. C. Then it was that the New Jerusalem descended, the throne of God was established in the sign of the Lamb, together with the twelva aposities whose names were in the foundations of the New Jerusalem. In 2,410 B. C. "the prophecy was fulfilled," the Christ came; the Son assumed the Father's judgment seat, the Jwelve-were constituted." As the "Revelation" speaks of a future establishment of the "Throne of God and the Lamb," Mr. Massey says the prophecy in that book must have proceeded the entrance of the vernal sun in Aries; that is, it must have been written be fore 2,410 B. C. Compare this extraordinary statement with the facts, and see how far from the truth an intelligent mind, burdened with a groundless hobby, which must be supported at all hazards, can be led. The book of Revelation was written by an intolerant Jewish Christian in A. D. 68 or 69, not long after the thoody persecution of the Christians spurs the writer on to prophecy the speedy re-appearance of Jesus and the overthrow of the Roman Empire, the great times, Nero himself being stigmatized as "The Beast." The terrible persecution of the Christians spurs the writer on to prophecy the speedy re-appearance of Jesus and the overthrow of the Roman Empire, the great Farse of the sun into arise and in the minematical punishment of that great city in eternal fire and brinstône. In it Jesus, whom it calls the Lamb, after the paschal lamb, not the zodhacal ram of 2,500 years before, prophesies to Join that he will scontents applying to astronomic events 2,410 B. C. they are intended solely to pertain to wonder the farth century A. D. to precede the entrance of the sun into Aries 2,410 B. C. I they contend the carth,"—this making him an earthly potentate raised f

THE TESTIMONY OF PAUL.

THE TESTIMONY OF PAUL.

Mr. Massey is right in stating that a radical difference existed between the Christianity of Paul and that of James, Cephas and John; but he is radically wrong as regards the nature of that difference. The epistles (of Paul tell us plainly what that difference was, and it in no manner involved the question of the historical existence of a personal Jesus, upon which subject all parties were agreed. Instead of Paul denying a historical Jesus, he is the world's strongest witness of that existence. His writings prove, beyond all reasonable doubt, that Jesus was a man living in the flesh; and it is really marvelous how any rational scholar or thinker can claim that Paul had no knowledge of a historical Jesus, and fought the other aposities "tooth and nail," as Mr. Mussey says, because they asserted that Jesus had come in the flesh. The real difference between Paul and the older apostles was this: The latter passages in the Catacomis, etc., and a tew passages in the Catacomis, which are almost wholly converts from pagan mythology, and it was natural that in some cases the old symbolism, so familiar to them, should be adopted with modifications and adapted to the new Christian cult; hence we find that besides the fish, which in reality was but little used by the Christians, a large number of pagan symbols and emblems were fulfilzed with new significations by the young Christian church. These things, however, form no part of primitive Christianity, and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and cannot be found in the Jewish Christianity of Jesus and his immediate disciples and cannot be found in the Jewish Christianity and cannot be found in the Jewish Christianity and refers to but very few of the other pagan emblems. The typology of pagan mythology is almost completely ignored by Paul, his typology being almost exclusively Jewish. The above simple facts, I think, thoroughly disprove the idea of the colderal ram and fish having any connection with Jesus and early prove the idea of the colderal ram and fish having any connection with Jesus and early contention with Jesus and early and conform to the Jewish Paul and the older apostles, and tought the died root and the led tenaciously to the old Jewish ere title led tenaciously to the old Jewish ere title led tenaciously to the old Jewish ere title led tenaciously to the old register with left else. The read difference between Paul and the older apostles was this: The latter still held tenaciously to the old Jewish ere title led tenaciously to the old res

to the churches vehemently defending his teachings against the aspersions of the other aposties, whose gospel he denounced strongly and of whose standing in the church he spoke slightingly. The epistie to the Galatians is almost wholly devoted to this subject, and it shows us clearly the point of dispute between the 4wo. In the Corinthian episties he also speaks warmly in defence of his liberal gospel, free from ceremonial law, as against the attacks of the dydalzing party, hended by the older apostife. At length, as we learn from Galatians, it: 1-14, and Acts, av.: 1-20, a conference between Faul and Acts, av.: 1-20, a conference of Jesus, of course, did not and bould not have been involved, inasmuch as James, the brother of Jesus, was one of the most preminent participants if not the actual head of the council. Only imagine Paul being so foolish aat to claim that Jesus never lived on earth in accouncil presided over by Jesus's brother and composed of nearly a dozen others who had lived and traveled with Jesus a year or more, in the closest fellowship and sympathy. Certainly, during the lifetime of the aposties it could not have been claimed that Jesus was unhistorical and mythical, and dea. His writings positively disprove this wild assertion. Paul states in Galatians, it: 7-10, the resuit of the apostolic conference, which was that the gospel of a feeb-and-blood Jesus and tea. His writings positively disprove this wild assertions of the conference of the conference of the conference of the conference

"himself man," Christ Jesus. Hebrews, x:
12. speaking of Jesus, says "this man," after offering sacrifice for sin, sat down at God's right hand.

In Galatians, 1: 19. Paul speaks of seeing James, "the brother" of Jesus, one of the apostles, and in several other passages he mentions James. In 1 Corinth., ix: 5, he speaks of the "brethren" of Jesus, who were then living and were married. These passages prove beyond all doubt that Jesus was a man who had lived in that generation, his brothers being still "alive and personally known to Paul. Can a myth have a brother in the flesh? Can an astronomical abstraction of the mind possess married brothers in the flesh? Can anything be more absurd than the idea that James and his brothers, who were Jews rigidly conforming to the Jewish law, with 8-cordial detestation of pagan mythology and idolatry, were in reality the brethren of An Egyptian solar myth? To my mind; preposterousness can scarcely go farther than this. In re these brethren of Jesus, it is well to remark that Mr. Massey completely ignores Paul's testimody as to their physical existence, and instead uses the following language: "One James in the gospels is known as "the brother of the Lord" is never found in the gospels, lift only in Paul's epistle to the Galatians, i: 19, where James is so called. Again, Mr. Massey says, "The brethren of the Lord" in the gospels suggest the brethren of the Lord" in the gospels suggest the brethren of the Lord" in the gospels suggest the brethren of the Lord" in the Jord' is found nowhere in the Bible save in Paul's I Corinth, it: 5. The gospels speak of Jesus's four brothers, James, Joses, Simon and Judas, but it never calls them "brethren of the Lord" and never speaks of James as the "brother of the Lord," never naming him alone, but only mentioning him in connection with the other three (Matthew, xili: 55; Mark, vi: 3). By ignoring Paul's evidence of the historical existence, said gospels being, in his opinion, "the work of virtual forgers who obtained; stence, said gospels

tences entirely false" (Nat. Genesis, ii:503). Mr. Massey endeavors to identify the four brothers of Jesus with four Egyptian deitles, ape-headed, bird-headed, jakal-headed and human-headed bistoric character, being classed as the geni Arnsef, the carpenter, the human-headed, the double of the dead, etc. Though in one place Mr. Massey admits James, Peter and John to be historical characters, yet in other passages he transforms them into Egyptian myths. Even Pontius Pilate and Herod, undoubted historic characters, are, as will afterwards appear, borrowed from. Egyptian mythology by the New Testament writers, in Mr. Massey's opinion.

In 1 Corloth., xi: 23-26, Paul tells us that Jesus, the same night on which he was betrayed, he gave his disciples bread and wine, using the same language in so doing as in Luke xxii: 19-20. Could Paul have possibly written so of a mythical being? He here plainly marrates an incident in Jesus's earthly life,—the institution of the Lord's Supper, the also incidently alludes to the betrayal of Jesus, thus confirming the gospel parrative. Paul also shaight the literal flesh-and-blood crucifixion of Jesus as a ransom for the sins of the world. The crossification of the Ramgod was something very different. At the autumnal equinox the sun crosses back again to the hondren hemisphere, his power then increasing as he journey's on; and this is the repurrection of Jesus, according to the solar/mythologists. Did the crucifixion and resurrection of Paul's desus in any manner correspond to this? Paul's theory was that the "blood" of Christ, shed on the cross, was a propitation for sin, accepted by God for man's retemption (Romans, iii: 25; viii: 32; Ephesians, i: 7; Hebrews, xii: 2; Galatians, iii: 13; Colossians, ii: 14). According to the old Jewish law. God required the bloody sacrifice of animals as sinciferings and as an explation for wrong-doinc. Paul, imbued with these ideas, formulated the theory that, as a substitute for the continual animal sacrifices, God had accepted the sacrifice of

bulls and goats? Not the slightest parallel exists between the two.

Concerning the resurrections, Paul in 1 Corinth., xv.; 3, tells us that Christ Med for our sins, was buried, and anose the third/day; that he was even of Cephas (Peter.) then of the twelve disciples, then of 500 brothren, then of James, then of all the apostles; and last of all, at a later period by himself, Paul. This cannot possibly mean anything else then that Christ was a man who was crucified on earth, was buried, and was, after his death, seen alive a number of times by various people, most of them still living. It is impossible for this to refer to the crossing of the sun at the vernal equinox, or any other astronomical event. It is of the earth, earthy, as is self-evident. Here Paul testifies to the existence of the twelve disciples of Jesus on earth in, the first century, living, breathing men, personally known to him. Mr. Massey tells us, though, that the twelve are myths dating from 2,410 B. C. Which is the rather to be credited, Paul, who knew these men, or a nineteenth-entury solar mythologist riding an irrational, incredible hobby?

Again, the connection between the resurrection of Christ and the general resurrection of

Paul, who knew these men, or a nineteenthcentury solar mythologist riding an irrational, incsedible hobby?

—Again, the connection between the resurrection of Christ and the general resurrection of
mankind is plainly set forth by Paul. He
distinctly states that the resurrection of
Christ is of the same character as our resurrection; that in like manner as Christ rose, so
shall we be raised up; that the resurrection
of Jesus, the first man who ever rose from
the dead, opened the way for theresurrection
of mankind; that if Christ did not rise from
the dead, opened the way for theresurrection
of mankind; that if Christ did not rise from
the dead, there will be no resurrection for any
one. Here are Paul's own words (1 Cor., xv.
13-23;) "If there is no resurrection of the
dead, neither has Christ beep.-raised; and if
Christ hath not been raised, then is our
preaching vain, your faith also in vain.
Then these also which are failen asleep in
Christ have perished... But now hath Christ
been raised from the dead, the first-figuits of
them that are asleep. For since by man came
death, by man also came the resurrection of
the dead. For as in Adam all die, so also in
Christ shall all be made alive. But each in
hisown order: Christ the first-fruits; then they
that are Christ's, at fils coming." Language
can scarcely be plainer than this. A man,
Adam, brought death into this world; so also
a man, Christ (not a myth, but a flesh-andblood man, whose brothers were still living,)
inaugurated the resurrection of the dead, he
being raised up from death by God for that
purpose (as Paul tells us in Romans, vi: 4;
viii: 11; 2 Cor., iv: 14; 1 Theses, v; 14-18). And
in the same manner that Christ was raised,
so shall all men be raised. How can this apply to the crossing of the sun into the northern hemisphere at the vernal equinox, or to
anything except the literal raising of the dead
Jesus, by the power of God, to life on earth
again, as stated in the gospels; and all through
Paul's epistles? Contrast Paul's words as
abo passed once for all." ("Nat. Genesis." II-491.)
This is a direct, positive contradiction of Paul's language. Paul says the resurrection of Jesus, "once for all," assures the same for all men; his resurrection exa assured by the risen Christ. "As in Adam all die, so also in Christ shall all be made alive." "Knowing [mark, Paul says knowing, not hoping] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor., iv: 14.) Paul's own personal resurrection exa assured in his opinion, by Christ's rising, though Mr. Massey denies it; for in addition to the foregoing, Paul in Philip, 1; 21-23, says he was in'a strait which to choose,—to live or die; for to die is gain, having a desire to depart and be with Christ, which is far better than to live. So also in 1 Thess., v: 15-18, he declares, on the authority of the Lord himself that at Christ's coming he and all other followers of Christ, alive or dead, will be caught up in the air to meet Jesus and live with the Lord forevermore. The foregoing quotations from Paul prove beyond the shadow of a doubt that he believed that a flesh-and-blood Jesus dead, as all die, on the cross; was buried, and was raised by God from the dead; his resurrection securing

the same blessing to all men, their resurrection being of the same nature as that of Jesus He also taught that the body-with which we are raised—the spiritual body, as he calls it—would be fashioned after and conformed to Christ's spiritual body. Philip, 11:21, says Jesus "shall fashion anew the body of our humillation (in heaven,) that it may be conformed to the body of fits glory." This is another proof that Paul's Jesus was a human being, precisely like all other men, save in his exaliation by fied to be the Christ, the Savior and judge of the world, under the Father.

The length of this article compels me to defer the consideration at present of Mr. Massey's remarks concerning the Gnostics, the Talmudic Jesus, and the numerous so-called parallels in his book between the New Testament and the Egyptian Knufercal Ritual or Book of the Dead. In a second paper I may have something to say on these matters, the views of Mr. Massey anent which are about as fanciful and imaginary, for the most part, as those he entertains concerning Paul.

Presidio of San Francisco, Cal.

A Query.

To the Editor of the Religio Philosophical Journal:
Your Issue of Dec. 15th last had on page six a query regarding the relation between God and this creation. No reply having, as yet, been given, allow me to tell you what I think of the matter. The first question of your "Seeker after Light,"—"Why does God bring opposing forces together?"—presumes forces as individual agents drawn up in battle array against one another. No such condition exists in nature. Force is nothing but the fundamental intelligence of the universe producing natural phenomena. Call it god, creator, spirit, soul, substance, power, force—any name you please, if you will only attach to your name the idea that force is not different from the spiritual substance underlying, i.e., supporting nature. But nature in this sense does not only mean the material creation, but the Spirit-world as well; in fact, everything existing. That fundamental Spiritual substance or universal intelligence, appears that is, is born or created in the natural world. Its appearance, its birth or creation,—is the act of clothing itself in material form, taking up the "mortal," as it is frequently called, an expression I do by no means consider correct or logical. This act of taking up-a material form is a transition from an indefinite, or, as it is more generally called, an infinite condition; that is, a state void of form or without shape, to a definite or finite; that is, primarily, a mortal state. Thus the infinite substance, through its own self-assertion, creates its own limitation be of its own creation or come from outside—is said to experience resistance, or as people generally say, it meets "opposing forces."

It follows that there are no "opposing" forces in the usual sense of the word. The opposition is nothing but the original force producing its own limitation; that is its own end.

forces in the usual sense of the word. The opposition is nothing but the original force producing its own limitation; that is its own end.

Force, understood in this way, when acting in self-assertion, coincides with "will," will-power being neither more nor less than conscious power moving in self-assertion.

I conclide, answering your "Seeker after Lights" first question, that God never brings opposing forces together, but that every force acting in self-assertion produces its own limitation appearing as an extraneous opposition or an opposite force. The universe is but one, and all its manifestations are in perfect unison—our only difficulty being that our own limited powers of understanding are unable to look through and comprehend the oneness of God in the multifariousness of natural phenomena.

"Why does God create evil to annihilate it at the supreme or seemingly inal moment of triumph, of consummution?" is the second question of the "query." Spinoza has already-said, "Evil is an error." In other words, evil does not exist by itself; it is the good momentarily gone astray. It cannot be annihilated since it has no individual existence. The good having gone astray will be shown the error of its way, which will be sufficient to make it turn and follow the right path for the future. The word "good" is the same root and the same original meaning as "God," that is, good is whatever is god-like, or whatever advances the end of God, or the end of creation. Whatever opposes that end, is evil. But creating—as explained in my answer to the first question—is the materialization of the fundamental intelligence of the universe. That act, of necessity, as likewise explained above, produces its own resistance, its own opposite; that is, its counterpart which people call "evil." The thorough subjection of finite matter to the infinite intelligence will be brought about gradually and will do away with what iscalled evil. It follows that there is no such thing as a "final moment of triumph, of consummation," no "judgmentia

world.

To the next question, whether evil was created "for the purpose of opening mortal eyes," etc., I must reply that creation has no purpose out-ide itself. Every act of creation is its own purpose and end. Nothing outside of us is created for the purpose of teaching us. Whatever is, is by and for its own self. If we will be taught, the teaching must emanate from our own selves. "We must, of course, learn from and by others. But unless our own souls create, that is, realize within their own selves the truth we want, no outside teaching will ever give us knowledge.

The illustration given in the "query" has

will ever give us knowledge.

The illustration given in the "query" has scarcely any bearing upon the questions proposite principle may sometimes be prevented as assumed in the illustration, but much more frequently it will be perfected. What then? Man and wife shall be one, and if of opposite principles, each shall try to improve the partner wedded for life. In the distorted social conditions ruling mankind in the present ara, wedlock is but too often an evil, that is, acording to Spinoza, an error: but though that wedlock is but too often an evil, that Is, ac-cording to Spinoza, an error; but though that evil may render many a life unhappy, it is but a circuitous rouse leading to the final condition almed at by creation; that is, the complete subjection of matter to the creative intelligence of the universe. A. H. H. Chicago, Ill.

-Ugly blotches and stubborn old sores are sured by Samaritan Nervine. \$1.50.

Woman and the Lousehold.

BY HESTERM POOLE. Metnchen, New Jersey.1

A WINTER SUNSET.

A wonderful glory of color.

A spheraber of shifting lightorange and scarlet and purple
Flamed in the sky to-night.

Over the rolling stoer.

And over the busy town.

Soft as a benediction Soft as a benediction The rich rays floated down.

They turned the sails of the fishers Into opal, rose and gold;
The fall and smoky chimnels
Were like castle turrels lold,
Nothing of plain or common
But took a halo strange
In the light of the lovely smaset
With its fairy speni of change.

The day had been long and gloomy,
Weary with mist and raim,
A day for the heart to brood on
Sorrow and loss and pain;
But there came with the light of evening
A wind that swept away.
All the shadow and darkness
Out of the winter day.

Is thy life, O pilgrim, dreary,"
Veiled from the closery light?
Perhaps for thee is the promise
Of Joy with the wanning light;
Falter than nonorday splendor,
Richer than beams of stars,
The lustrons glory of smeet
May burn through golden hars.

For ever the sun is shining:
If only the soul can wait,
It will find the light and beauty.
Though they seem to tarry late.
The soundless, sunbright portal
Will suddenly swing apart,
And the grape of the life immortal
Will guerdon thy trusting heart.
—Margaret E. Sangster.

women of the orient. In Miss Bird's "Unbeaten tracks in Jap-an," that lady, who has penetrated farther into the interior than any other European visitor, gives minute accounts of household life in that "land of the Rising Sun." Of the cheapness of necessary articles of the home, she says:

she says:

"The requirements of a young couple in the poorer classes are a bare matted room, capable or not of a division by means of screens, two wooden pillows, a few cotton comforts and a sliding panel behind which to confine them in the day time, a wooden rice bucket and hadle, a wooden wash bowl, an iron kettle, a tray or two a teamot, two an iron ketta an fadic, a wooden wash howl, an iron ketta a tray or two, a teapot, two lacquer rice bowls, addinner box, a few china cups, a few towels, a samboo switch for sweeping, an iron pot and a few shelves let into a recess, all of which can be purchased for something under ten dollars,"

In regard to marriage Miss Rird concludes that:

into a recess, all of which can be purchased for something under ten dollars."

In regard to marriage Miss lilrd concludes that:

"The parental relation is regarded as far higher than the matrimonial, and that the tendency is to sink the wife in the mother; if the father ly the servant of the child, the mother is his slave, and her lot is apt to be very hard, as her first, duty is to bring children into the world and then nurse and wait upon them, while marriage places her in the position of a slave to her mother in-law."

From a curious little work called "Japanese Code of Morals for Women," from which Miss Bird gives extracts; we also take portions which show the pitiful state in whigh the weaker sex is held in that country;
"When a girl is unmarried she shall reverence, her parents, but after marriage her father and mother-in-law, more than her own parents; morning and evening she shall inquire after their health, and ask if she can be of any service to them, and, likewise, do all they, bid her...

"The wife has no lord or master but her husband, therefore she must do his bidding and not repine. When the wife converses with her husband she must do so with a smiling face and humble word and not be rude.

"The wife must obey the husband in all that he orders her tooke, and when he is angry she must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven, so they must not resist their husbands and incur the punishment of heaven.

Marriages are arranged by the friends

MARRIAGE IN JAPAN.

er and mother-in-law.

"Marriages are arranged by the friends of both the parties, and much worldly wisdom is constantly shown in the transaction. Snicides, frequently follow the course of unhappy love. At the wedding the bride is carried to the house of her father-in-law, she is dressed in white silk, with a very thin veil of the same material covering her from head to feet. The assembled company are regaled with sweetmeats, rice, fish and saki or strong drink; after this the bridesmaids present to the newly married a two-spouted kettle from which they drink alternately; thus signifying the tasting together the joys and sorrows of life. It is a very dull and tedious affair, conducted in melancholy silence, and the bride with her whitened face and painted lips looks and, moves like an automaton or doll.

Japanese children are docile and obedient. Miss Bird never heard a baby cry and never saw a child trouble-ome or disobedient. Filial piety is the leading virtue in Japan and unquestioning obedience is the habit of centuries. The people are generally quiet, gentle and very affectionate in their families. Even the poorest send their children to school. In some few respects these curious people are above the level of people in Christian countries.

WOMEN AS WORKERS.

WOMEN AS WORKERS.

Public conveyance throughout the interior of the island is by means of relays of horses on which the traveller rides while the guide leads or walks beside him. These guides are often women, who are also transport agents and keepers of wayside thus and shops. They are also farmers, cultivating roots, tea of rice; spading, weeding and harvesting beside the men. The excess of males over females in the whole empire is half a million, a fact the reverse of usual. Their household work is perhard, since their furniture is simple and the houses require little care; the beds are merely mats on the floor with wooden pillows stuffed for the neck, and all sleep in the clothing worn during the day. This consists in the case of both sexes of loose trowsers, over which is worn the kimono orliong-sleeve' robe, open in front sad folding over, worn by both sexes with a broad gipdic. The manner of folding alone marks the sex.

The men thouch pleasant and kind in their families are generally licentions; their wives do not expect any thing better; consequently the race is liable to all sorts of diseases, are small in stature and exhibit many marks of premature decay. Both sexes are old at thirty and generally impress the traveler as

deficient in the higher qualities of manhood and womanhood, though they are often shrewd and always social and agreeable.

There is a difference between the faces of "high born" woman and those of the middle and lower classes, though all hay-much kindly grace of manner. They are not hampered by clothing. A woman is perfectly clothed if she has on one garment and a girdle, and perfectly dressed if she has two.

WOMEN INDIA.

women in India.

In Miss Frances Power Cobb's "Darwinism in Mérals and Other Essays," that lady, in reviewing the condition of women in India, says."

In Mernis and Milet ressays, the head of the veeting the condition of women in India, says;

"The condition of women in India seems to have constantly deteriorated since the Vedic ages. At the time of the Institutes of Menn, it had reached a stage of absolute subjection, but had yet something worse to full to—the abjection of the modern practice of incarceration for life and death by suttee. Day and night, say the Institutes, 'must women be held by their protectors in a state of dependence. Their fathers protect them in childhood, their husbands in youth, their sons in age. A woman is never fit for independence. Women have no business with the texts of the Vedas. Having, therefore, no evidence of law and no knowledge of explaining texts, sindrif women must be as foul as falsehood itself. She who keeps in subjection to her lord her heart, her speech and her body, shall attain his mansion in heaven. Even if a husband be devoid of good qualities or enamored of another woman, yet-neust he be constantly revered as a god by a virtuous wife."

the be constantly revered as a god by a virtuous wife.

"At the present day in India, it is an ordinary thing for a lady to be born in the upstairs zenaim, and never/once to have trodden the earth, even of the most confined garden, before she is borne to her grave. What inhery existence must be among a knot of women thus immured together, with nothing but their loves and hatreds and jealousies to brood upon, is mwith and pietous to think of. Every house in India, belonging to the higher classes, must be a convent peopled with Starrs and Saurins. That the whole population, male and female, should be physically and morally weak, when their mothers have undergone for centuries such a regime, is inevitable."

On the other hand, there are striking ex-

have undergone for centuries such a regime, is inevitable.

On the other hand, there are striking exceptions to this rule, as in the case of Toru butt, mentioned in these columns two or three weeks ago. Many of them, as we know, are the peers of the best of the Anglo-Saxon race; it both physical and spiritual development. Mozoomdar, who has recently electrified our people on religious subjects, was a striking example of the most richly endowed and spiritually cultured manhood. It is good to know that he was eloquent in advocating higher education and better opportunities for woman, and mourned over the condition of his countrywomen. His wife was selected for him by his mother, and he never saw her face till after they were married, yet he declares that could he have his choice of all women living, she would be the one. Providence seems to have selected him to be a teacher of our conjugal affections as well as of, ethics.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or in be ordered through, the office of the RELIGIO-PHILO HEACAL, JOURNAL, J.

BRANGONAR. A Tragedy by Geo. H. Cafvert. Boston: Lee & Shepard, Publishers. New York: Charles T. Dillingham. Separe 12mo, pp. 110.

The numerous works by Mr. Cafvert are written in an elegant, scholarly munner, and are replete with the gens of progressive thought which free thinkers delight to find. This work is a dramatic poem plcturing the career of Napoleon I.

In his preface Mr. Cafvert tells us: "For tragedy an historic foundation is best. To obtain free postic play history requires to be compressed, foreshortened, exhibited, as it were in a pamorama of penks, its spirit reproduced through its supreme momenta. A period must be distilled and then relimbodied in the personages who created it." This the author has been and we recognize the colossal Napoleon in Brangonar; the beautiful Josephine in Jesola; the second Empress in Madura, set. through the list of his dramatic personne, although they are somewhat transfigured through the golden yield of poetry.

One of the most thrilling draviatic situations is in Act V-Scene III. This great Brangonar enters a room in the palace whither he comes from the hair field. He is uncertain of victory and, in his solitony he bettrays his knowledge of his own unter selfshness.

"Myself impelfi naught but myself and now Wasself dath tand on and the from unreal."

ichness.

"Myself! myself! naught but myself and now Myself dolt taunt me, and flee from myself I cannot. In the far dim fastnesses."

Of my lone being I find but me—but me!
But I am faint:

First a brief sudden sleep, my sure resource.
And then back to my panting legions.

Enfer a troop of women, all in black, some old, some middle agest, some young, some with infants in their arms. With low solean voice they wall, "five me back my shift dive me back my shift dive me back my friend!" Give me back my child! Give me back my friend!" Brongonar shrieks and starte up.

starts up. Lusky! Lusky! | Enter Lusky. Finite Jusky.]
Pre-had a dreadful dream,
Methought I massed the gaping gates of hell.
All was one gloom liminense, save spots of bloo
That twinkled Thou me. Then I heard metho
A wall of women ghosts: it seemed to come
From in myself. In agony I shricked
And my shrick waked me.
LUSKY.

Sire, no ghosts were they But fleshly women here around you. Hark!

But fieshly women here around you. Hark!

The women renew their wail,—"jijve them back give them back from death, from death; they are dead, they are dead, and we are alone, alone."

Brangonar turns slowly round and looks at them.

BRANGONAR.

Hell-hags! breeders of demons in my brain!

Your wail infernal gendered its own hell

On me, witching with lies my slumbering sense, thence! what to mine are passionate women-pains?

I wail the death of ripecing hopes, of plans

Earth-clasping, of Dominions, Empires, Powers,

Away ye triffers! (io, find better use away ye initers: too find better use For your thin breath than during stings at me! To work as best ye can. Your friends have died And so shall you. To all death cometh once. You cannot say I gave to any man A second death. God ever gives the first, The one, theyoly one; all die by him: To-day, to-porrow, yestecilay—it boots not.

O'day, to-portow, yesterlay—it boots not.

Such pother as men make about this death!

Such pother as men make about this death!

Swift death cleanaeth the earth, nourisheth life,
Birth and Death keep the world ape poised in health;
And were Death to relax his certain spring
Great Birth would quickly fill our globe with worms,
Man the chief crawler on the wormy pile.

From this extract the reader will be able to judge of the ability of the volume offered, and was beav-him the piesaure of a more extended search through Mr. Calvert's pages without our company. E. T.

COOKING AND CASTLE BUIDDING, \$1.00; Soup and Soup Making, 25 cents; Bread and Bread Making, 25 cents; Saind and Saind Making, 25 conts—all four for \$1.50. Sent by the author, post paid, on receipt of price.

paid, on receipt of price.

Mrs. Emma P. Ewing, Superintendent of the Culcago School of Cookers, located at 299 Chestnut Street, is the author of the above named books. This school has for its objects: To give instruction in the simplest and least expensive, as well as in the most elaborate and costly, modes of preparing food;

to stimulate culturry research to hygienic, chemical and physiological directions; to popularize cookery, in its scientific aspects, by demonstrating that it can be made attractive as a fine art, and remunerative as a leastness pursuit; to track intelligent, systematic, approved methods of performing housework, and to encourage and assist albelasses of women in obtaining a thorough knowledge of Domestic Economy.

Cooking and Castle Building is a cook block written in the form of a story, overing a little over 250 pages, gotten out by James B. Osgood & Co., in an attractive namer. The others are smaller 488-58 and their titles tell just what they are. No house-keeper will ever be sorry if she invests in these books; capecially does the young housekeeper need them.

THE SECRET OF THE EAST, OR THE ORIGIN of the Christian Religion and the Significance of its like and Decline, by Fellx Oswald, M. D. Boston; Index Association, 41 Boylston Street, 4883, Pp.442. Price \$1.00.

of the Christian Religion and the Significance of its Rise and Decline, 67 Febr. Oswald, M. D. Boston: Index Association, 41 Boylston Street. 4883. Pp.Viz. Price \$1.29.

This able and versatile writer has produced a very startling critique on Christianity. He maintains that the use of Christianity coincides with the sunset of the great Southern civilization; that the zenith of its power coincides with the unimigate darkness of the Middle Ages; that the decline of its influence coincides with the sunsise of a North-European civilization; that all the principal victories of freedom and science have been achieved in spite of lost Charghi, it selts of her utmost efforts to thwart or Vimbally their friumph; that only in consequence of the full; it selts of her utmost efforts to thwart or Vimbally their friumph; that only in consequence of the full; let of those efforts the beresies of one age have become the fruits of the termits of a start the sexponents of the Christian dogmas persist in their lostility to the progress of a reform which the exponents of the Christian dogmas persist in their lostility to the progress of a reform which they recognize only by condescending to share the fruits of its former victories; that the worst enemies of political and intellectual liberty were firm believers in the dogmas of the New Testament, while the direct or indirect repudiation of those dogmas has been the fundamental tends of market every great thinker, scholar or statesman, till the degree of Protestantian has become the chief test of intellectual sanity; that among the contemporary nations of the Christian world, the most skeptical are the most backward in freedom, industry and general include emissary. Whatever may be thought of this caim, it must be context of the New Testament cane from the Boddists and that Schopenhauter was right in his conjecture that deess was a Buddist emissary. Whatever may be thought of this caim, it must be conversed that he are supposed to the active and between the soft of the fasting of th

Books Received.

A BACHELOR'S TALKS ABOUT MARRIED LIFE and Things Adjacent. By Wm. Alkman, D. D. New York: Fowler & Wells, Chicago: Jansen, McLlurg & Co., Price Lio
ERRING, YET NOBLE. By Issue G. Reed Jr. Philiadelphia: T. B. Peterson & Bros. Chicago: S. A. Maxwell & Co.

THE SUPERNATURAL IMPOSSIBLE AND PROV-ed an Absurdity. By A. J. Swarts. Published by the Author.

GARDEN AND FARM TOPICS. By Peter Henderson. New York: Peter Henderson & Co.

son. New York: Peter Renderson & Co.
INSPIRATIONAL POEMS: By Mrs. Jennie oPayne, Punkirk, N. A.: Advertised and CulonPrint. Price 25 cents.
WEE FOLKS OF NO MAN'S LAND. By Oaks,
Offen Mai M. Wetmore. Chicago: Shepard and

Partial List of Magazines for February

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The New Toryism, by Herbert Spencer; College Athletics. I, by Professor E. L. Richards; The Remedies of Nature.—Nervous Maladies, by Felix L. Oswald, M. D.; Dangerous Kerosene, by Professor John T. Stoddard; The Morality of Happiness, by Thomas Foster; The Aurora Borealis, by M. Antoine, De Saporta; Defenses of the Lesser Animals, by Professor L. Glaser; The Comet of 1812 and 1883, by Professor D. Kirkwood; How we Sneeze, Laugh, Stammer, and Sigh, by F. A. Fernald; The Chemistry of Cookery, by W. Mattleu Williams; Under Ground Wires, by Dr. William W. Jacques; An Overdose of Hasheesh, by Mary C. Hungerford; The Causes of Earthquakes, by M. Daubrée; Last Wills and Testaments, by Joseph W. Stuphen; Fifty Years of Mechanical Engineering; by A. C. Harding; A Prehistoric Water-system, by M. A. Luders; Working Capacity of Unshod Horses, by A. F. Astley; House-Building in the East; Sketch of Sir Charles William Siemens, (With Portrait; Correspondence: The Age of Trees, —"Tidal Anomalies," etc; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW, No. 30 La-Fayette Place, New York.). The retirement of

Anomalies," etc; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW. (No. 30 La-Fayette Place, New York.) The retirement of Mr. Carl Schurz, from the editorship of one of the leading journals of New York, on the ground that irreconcilable differences of opinion existed between him and his associates awakened curiosity; and hence when he defines his position upon the question at Issue, viz., "Corporations, their Employes and the Public," he is sure to command an attentive hearing. To the same number of the Review J. C. Shairp, Principal of the University of St. Andrews, contributes an admixable sketch of the life and works of "Henry Yaughan, Siurist," Senator J. J. Ingalis writes of "John Brown's Place in History." the question "Must the Classics Go?" is discussed by Prof. Andrew F. West, of Princeton College, and "Race Increase in the United States," by Congressman J. Randolph Tucker. The Rev. M. J. Savage, in pointing out sundry "Defeats of the Public School System," advances certain views of the ends to be attained by State education which, would very materially modify, and indeed revolutionize the existing system. "Finally an important question is hygiene." "Rival Systems of Heating." is treated by Dr. A. N. Bell and Prof. W. P. Trowbridge.

The Phirenological Journal (Fowler and Wells, New York.) Contents Babu Mc zoombar; Vegelable Chemistry; Faith in the Verties of the Universe; The Late Arthur Erasmus Brinkworth; Language; Deference; "A flore, Sir. is lake a Child;" What is Love? Apparitions and What They Are; Minute Life in the Water: A Mother to Other Mothers; A Series of Don'ts; Notes in Science and Agriculture; Poetry; Editorial Hems; Answers to Correspondents; Personal—Mirth—Library, etc.
St. Louis Hluestrate Magazine. (St. Louis Magazine Co., St. Louis, Mo., Contents; Nathaniel Hawthorne; Andree; The Polish Jew; Beyond; Home and Society; Pandise and Hell; Editorial Marginals; Publishers' Department; Light Moods,
St. Nicholas, (The Century Co., New York.)

nen, Foliatian alarganas, Foliatian Ref., Foliatian alarganas, Foliatian Ref., Foliatian Ref.,

box.

THE CENTURY MAGAZINE. (The Century Magazine Co., New York.) Contents: Head of a Man, by Rembrant; Gustave Courbet; Lieut. General Sheridan: A Shadow; Merinos in America; How Edwin brood was Hinstrated; br. Sevier; A First Love-Letter; The Unsise of the Alice May; A Song of Love: The Hermatage; The Phobe-Bird; The Butcher's Row; Impressions of Shaksphere's "Lear;" Dante; The Portraits of Dante; A Song of Hope: The Convict Lease System in the Southern States; Keats; Show-Born; Love Songs; An Average Man; The Princes of the House of Orleans; Summer Hours; Topies of the Times; Open Letters; Brica-Brac.

THE ATLANTIC MONTHLY. (Houghton, Miffin & Co., Boston.) Contents: In War Time; A Trie of Tools of the War Time;

The Atlantic Monthly. (Houghton, Mif-flin & Co., Boston.) Contents: In War Time: A Trie for Twelfth-Night; Voices of power; A Roman Singer; The Vagabonds and Criminals & India; Newport; A Memory! En province: To-Day: In Madeira Place: A visit to South Carolina in 1899; Reminiscences of Christ's Hospital; Foreshadowings; The Confederate Cruisers; Mr. Trollope's latest Character; Great Britian and the United States: Mr. Crawford's to Leeward; The History of Seulp ture; The Contributor's Club; Books of the Month.

Crawford's to Leeward; The History of Sculpture; The Contributor's Club; Books of the Month.

The Medical Thibune. (Robert A. Gunn. New York.) Contents: The Necessity of Education in the Medical profession; The new Pharmacopusia; Typhoid Fever and the Typhoid state; The treatment of Chronic Endometritis; A changing Medical Dogma: Animal Magnetism as a Curative Agent; Causes of Puerperal Relampsin; Treatment of Cardiac Dropsy; Glycosuria and Melancholia; Resorcine in simple Chancre of Females; The treatment of Aeng: To prevent Mammsry Abscess; The Mirror.

THE ECLECIC Mackeine. (E. R. Pelton. New York.) Contents: Evolutionary Ethicand Christianity; The Ancient, Medicayal and Modern Stage; Genius; The Ideas of an Exile; Hamblings of a Paper-Ruife; A Martimonial Frand; Extracts from the Diary of the Marquis Tseng; The Viking's Bride; The Ancestry of Birds; Literary Forgeries; Outcast Russia; Moscheles; Albano; Mr. Parnell's Career; Snakes; The Ultimate Residunu; A: Great Religious Reformer; Literary Notices; Foreign Literary Notes; Miscellany.

THE MAGAZINE OF ART. (Cassel & Co. New York, London and Paris.) Contents: A Plensant Book; Pictures of Cats; An American Landscape-Painter; Women at Work; "Pansayand Glycerar," Conceits in Cups; The Lower Thames; Love among the Saints; Fashion-Tog the Feet; The Constantine Ionides Collection; Two Busts of Victor Hugo; "Dacks and Hida;" The Chronicle of Art.

THE MODERN AEE. (Modern Age Co. New York City.) Contents: The Moor's Tower;

Hilda;" The Chronicle of Art.

THE MODERN AGE. (Modern Age Co., New York City.) Contents: The Moor's Tower;
Novel Gossip; A Reke; "Eing Lear;" My Poor Wide: Out cast Russia; The Poet's Longing;
The Hittle Bussian Servant; Leave Me a Kiss upon the Cup; Chrins and/ersatility; Women's Right: Sayings and Doings; Books and Book Men; Stage and Stuylo; Examination Papers.

Papers.
The Journal of Speculative Philosophy.
(D. Appleton & Co., New York City), Contents,
Oct. number: Philosophy in Outline: Trentonski on the Sources and faculities of Cognition;
A.study of the "litad;" Goethe's "Das Marchen;" The Puritanic Philosophy and Jonathan Edwards; Man's freedom in his Moral
Nature; Notes and Discussions; Book Notices
etc.

etc.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L.-M. Gould, Manchester, N. H.). The Nov. and Dec. number is in one and has the usual amonat of good reading matter for Professors and Students, Teachers and Pupils.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) This number is very interesting being filled with colored fashion plates, Eugravings, Stories and Poems.

Horsford's Acid Phosphate

IN NIGHT SWEATS AND PROSTRATION. Dr. R. STUDHALTER, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostra-tion, and in night sweats, with very good re-suits."

Dear to the heart is every loving token that comes unhidden ere its pulse grows cold; ere the last lingering ties of life are broken, its labors ended, and its story told.



PATENTSHAND-BOOK FREE

ACENTS manuel for The History of Christiani Abbook, Agrand chance. A \$4 book, conditional forms of \$1.75. Liberal terms of for Two

d. A grand chance A pr

d. A grand chance A pr

Liberal forms. Ti

on it as one of the few prent religiou

in the one of the few prent religion

for the property agent

for the property



SEC AURILL DEVOTED TO ALL BREEDS THE GREE

OREGON AND WASHINGTON

MILLS, ENGINES HARESHERS,

PLANOFORTES.

Tone, Tones, Workmanship and Durability.

William KNABE & Co.

Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue; N. Y.

KIDNEY-WORT

THE SURE CURE

KIDNEY DISEASES, LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES.

PHYSICIANS ENDORSE IT HEARTILY.

IN THOUSANDS OF CASES

WELLS, PICUARDSON & CO. Barlington VI

K.DNEY-WORT



Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, any give universal satisfaction. No
family, include proceedings of the sound of the JAMES PYLE, NEW YORK,

The person who sends the inegest non-confinite of the FASM-ERN MAGE ACINETY May 14, 1984, will receive the person because price on Inconstan-Third price. The many positive for its state

CIVEN AWAY FREE.

CASE'S RECIPE BOOK.

2000 VALUABLE RECIPES.

Any person aending 50 cents for Care's Recipe Hook will receive the Farmer's Machine one year free. Stath cellion \$1, also including Magnator free.

THE PARMERS, MAGAZINE AND

SYNOPSIS OF THE

COMPLETE WORKS

WILLIAM DENTON.

THE GEOLOGIST. Postage 7-per cent, extra. 'If sent by Exp

uallen is True

#18 gt

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY

Terms of Subscription in Advance. One Copy, one year,\$2.50 \$1.25

6 months, \$1.25

SHELE COPIES & CESTS. SPECIES COT FREE.
REMETTANCES should be made by United States
Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on eithe lew York or Chicago. Do not in any case send secks on local banks.

All letters and communications should be ad-

dressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as cond class matter

SPECIAL NOTICES.

The RELIGIO-PHILOSOFIFICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Corpondents. Free and open discussion within certain its is invited, and in these circumstances writers are onsible for the articles to which their m

inges and individuals in quoting from the RE-1610-Philosophical Journal, are requested to dis between editorial articles and the com

ns of correspondents. monymous letters and communications will not be ided. The name and 'address of the writer are re-red as a gnarunty of good faith. Bejected man-pits cannot be preserved, neither will they be return-unless sufficient postage is sent with the request. When newspapers or magazines are sent to the Joun-containing matter for special attention, the sender please arms a line around the article to which he trea to call notice.

CRICAGO, ILL., Saturday, February 9, 1884.

NOTICE TO SUBSCRIBERS

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old cribers who through force of habit or inability, do not keep paid in advance, the credit system is for the pres-ent continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

The Seybert Trust and Science.

The terms science and "scientific man" are among the most abused in our language. To hear them dippantly uttered by the clever magazine writer and newspaper correspond-ent, one would infer that science is an unerring revelation of the absolute; and to quote the sayings of a "scientific man," is the limitation of authority; yet actually we find science a most fleeting and ever shifting basis, and the ordinary scientific man, outside his own specialty, is narrow, and too often he is actuated by unworthy prejudices. One re-calls the session of the most honorable scien-tific association this country boasts, at which Prof. Hare sought under the prestige of his name, recognized as authority in . Europe as well as at home, to introduce the discussion of spiritual phenomena. Agassiz, Henry and their like, buried in materialism, met him with sneers, and plead a want of time, yet they gave an entire session to this vast probom, "Why the rooster crows at midnight!" conundrum worthy of a minstrel show. There are men who have spent their life-time in studying the anatomy of a caterpitlar, or in making collections of insects. Cutting up a caterpillar or chasing over the fields with a fly-net are well enough, but there is no espe-cially broadening influence in such pursuits, and minds narrowed into such channels ar as little able to grasp subjects outside of them, as a ditcher would be to grasp the mathematics of the stars.

To decide by actual experiment is well enough; but too often the experiments are misleading, and the conclusions drawn therefrom are most amusing to the ordinary mind. Recently we read of an eminent professor vaccinating himself and wife with mud from a malarial district, in order to prove the existence or non-existence of malarial germs. The vaccination did not "take," and hence he concludes that the germ theory of malarial fevers is untrue. His vaccinating his wife reminds one of Artemus Ward's devotion to his country; he urged all his wife's relations to go to the war! The scientific zeal which would request a wife to take such terrible risk is little short of criminal, and equalled by the imbecility of the conclusion. Really the experiment proved nothing, as the malar-ial germs are not taken into the system directly by way of the blood, and being invis ible even by the highest power of the micro-scope, he could not be certain that the mud contained them. But "scientific men have would be termed foolishness. During the terrors of a yellow fever epidemic in the South, the Government appropriated \$500,000 and appointed a scientific commission to in-vestigate the causes thereof. They proceeded to New Orleans and began operations by chartering an infected vessel, and placing pigs, cats, dogs and monkeys aboard. The commissioners were not sufficiently zealous to stay with their precious freight, and left them in charge of the cabin boy. After a time the animals were examined and found well, except the monkeys. They were sick and the sapient doctors reported that they had begun a brilliant series of researches, and found that infected ships were harmless for transpired that the cabin boy, having noth-ing else to do, amused himself by feeding the monkeys tobacco, and it made them sick. The

We-have not forgotten Garfield and the 'scientific" coterie that gathered around him publishing daily bulletins about "healthy pus," and having as little knowledge of the wound, or the real condition of their patient. as a Choctaw medicine man shaking a catabash to drive out the disease of some credulous red man. It was too pitiable to evoke even laughter. The tragedy was so painful that the comedy was too harshly out of place. The world never saw such ignorance in so high a place, in the face of a scorning nation arrogating infallible knowledge.

The truly scientific man is humble, and cautious in his conclusions. Humboldt, Darwin, Draper and such as they, made no boast sought not the praise of men, but worked sitismity on; but their number is few compar ed with the host of followers, who know more than their masters, and flippantly prate like

parrots the cant sentences they have learned. Before such a tribunal Spiritualism can only suffer wrong. The investigations of only suffer wrong. The investigations of material science as at present pursued are not promotive of ability to investigate the phenomena of Spiritualism. It is to be deplored, that Mr. Seybert did not appoint a committee to pursue this investigation, in stead of leaving it to the chance make-shift of a coterie of college professors, already so prejudiced that they openly render a verdict before they enter on the task. What chance would an accused person have before a court in which the judge and jury considered him guilty-so guilty that the trial was only a pleasant farce in order to gain their fees? Yet such is the tribunal before which Spiritualism is to be brought and adjudged! Let us be thankful that the judgment will not be final, and that the great force behind the movement, cannot be arrested by the decision-

We make this criticism, and point out the inevitable consequences of this unwise measure, not to reflect on the memory of the benevolent and well wishing maker of the bequest, one which we believe he now sincerely regrets; but others may wish to serve the cause, and we would warn them against any measure which looks for assistance from those already fixed in the deep ruts of preju-dice. There are ways that the cause might be, served infinitely better. Sixty thousand dollars employed in the diffusion of spiritual literature, would do more to popularize the cause than ten times that amount devoted to investigation by "scientific men," who have already prejudged the matter, and approach it with an apology for doing so.

Death of Wendell Phillips.

Wendell Phillips, the last great leader of the anti-slavery movement, is dead. He pass ed away at his home in Boston last Saturday, Feb. 2nd, after a most painful illness of a week's duration. His well known figure was last seen upon the streets on Friday, the 25th ult., when he spoke of his failing in strength but did not complain of positive illness. His address a month ago at the unveiling of the Harriet Martineau statue proyed a severe tax upon his physical and mental powers, and he told his friends that his platform days were over. The first premonition of approaching illness came on when he felt symptoms of heart trouble, such as he had once or twice re experienced. His disease, angina pectoris, had caused the death of his father and two brothers, and he felt that in the end he, too, must succumb to it. On the Sunday pre-vious to his demise, he suffered several severe paroxysms, and from/that time till his death physicians were in almost constant attend-ance. He suffered terribly, the pain being intermittent and very severe. Two or three days ago he told his physicians that he should never recover, but everything was done to encourage him. Not until almost the last did the physicians give up all hope of his rallying, and in the afternoon it was though he might live for some days. The dying man was chiefly grieved to know that after all he must leave his much beloved wife.

Patience.

We beg correspondents and contributors to have patience, if their communications to the JOURNAL are delayed. We have an un the JOURNAL are delayed. We have an un-usual amount of valuable matter on file which will be used as rapidly appossible. In the meantime we ask our friends not to be discouraged by this statement, and not to slarken their interest in supplying "copy." Short articles of not over a column less, if possible—are preferred. Condensation is a quality that can be cultivated to the greatest advantage, both of writers and publishers. and especially of readers. Accounts of well authenticated phenomena are particularly requested just now.

A charlatan named R. C. Flower, who stimes the title of M. D., without authority is, from that safe retreat for frauds, Boston sending out to the leading dailies of the country huge advertisements in the guise of letters. This stuff is paid for at big price as reading matter, and no doubt bamboozles a host of fools who forthwith hasten to pour money into his hands. Last week he had three columns of advertising disguised as reading matter in each of two large daily papers of this city. He dare not spend more than a day or two at a time in Chicago for fear of the officers of the law, but he can use the press and the United States mails to forward his swindling practices. Hundreds of better men than he are in the penitentiaries.

Next week we shall publish an excellent address on "Manhood versus Anthood," de-livered by Charles Dawbarn at Frobisher Hall,

Seligio-Philosophical Journal | conclusion was gained after the mighty ef- | A Baptist View of Philosophy and Relig- fort that tobacco will make monkeys sick! | A Baptist View of Philosophy and Religion—Unitarian Broad Church.

Rev. Dr. Lorimer lately preached on Philosophy and Religion in the Immanuel Bap tist Church, in Chicago, from the text:

leware lest any man spoil you through philosophy as descrit, after the tradition of men, after the radiments world, and not after christ....Colossians it. 8." He named Plato, Socrates and others, com

van deceit after the tradition of men, after the radiations when work also not after christs. Colossians ils. 3."

He named Plato, Socrates and others, commended their excellencies, and said:

"Nor can we overlook the services which philosophy, as a pursuit which engaged the attention of these famous men, has rendered human society and human progress. It has drawn the attention of the soul toliself, has taught it reflection; with Socrates it has said to man, 'Know thyself,' and with the sophists it has declared, what is not without truth, 'that man is the measure of the universe;' it has formulated the laws of mind, and has shown in the words of Aristotle that 'the intellect is perfected not by knowledge, but by activity,' or in the language of Richter that 'it is not the goal but the course which makes us happy;' it has also vindicated the ability of thought to apprehend the absolute, and has proven, frequently, however, in spite of itself, that the primary truths of philosophy are identical with those of religion. Whatever, then, may be its mistakes, its contradictions, its confusions, and weaknesses—and what is there perfect of human origin?—we would be untrue to ourselves were we to pass without recognition its eminent benefactions, and were we, in warning you against its perversions and excesses, to fail in commending its manifold contributions to the advancement and wellbeing of humanity."

While religion, he thinks, does not proscribe philosophy, the apostolic warning is

While religion, he thinks, does not proscribe philosophy, the apostolic warning is to beware of its arraying itself against religion. His point is against modern agnosticism, on which he speaks as follows:

ion. His point is against modern agnosticism, on which he speaks as follows:

"In India, at an early day, we have the Sankhya philosophy, whose author, Kapila, began by rejecting in toto the doctrines of the Vedas; and, as is well known, in Greece efforts were made to explain the universe by everything—by water, by dire, by air, by numbers, by anything but God. The fatuity of these attempts may be taken as evidence that the solution they rejected is the only one that can account for existing phenomena. And the position now assumed by one school of modern philosophy—the agnostic—seems to confirm this opinion. That school proclaims, with Herbert Spencer, the dignity of the unknowable, and asserts the impossibility of knowing the real causes of things, especially the first great cause. So this unhappy philosophy, forgetting that other philosophis have risen to the throne of the Almignty, having plucked out its eyes that it should not see, and malmed'its pintons that it should not rise, or dropping the figure, having determined to explain everything apart from God, and having failed, it seeks to hide its own shame by declaring that no one can see Him, and none attain to the consciousness of His being. We find in many forms the repetition of this folly, sometimes hiding itself as in the egoism of Fiethe, or coarsely displaying itself, as in the materialism of D'Holbuch, and in all the supercillious and self-sufficient arrogance of human reason betraying itself. This is fascinating, but it is dangerous. There is in it doubtless a glow of self-satisfaction, buf it is not common sense."

He closes by saying:

"It is related of the goddess Minerva in mythology that when the Titans of earth attempted to scale Olympus and dethrone Jupiter, she defended the sacred spot and the venerable deity, and obtained a victory over the enemies. Such should be the attitude of philosophy to-day. Daughter of religion, she should rather seek to shield her mother from the assaults of desperate foes than to make, either by her indifference or open antagonism, common and unjust cause with them."

He then urges allegiance to "Christ Leave

He-then urges allegiance to "Christ Jesus,

the fullness of God. There is a good deal of force in his criti-cisul of the shallowness and spiritual blindness into which modern agnosticism has led many of its disciples. Their weak pride and the stilted self-conceit with which they affect to look down with complacent pity or polite contempt on great spiritual might also be criticised. But the lameness and weakness of this clergyman's position is that he holds evangelight baptism as religion, and so the choice he offers is between his conception of a Delty building worlds as a mason builds stone walls—a Great Worker outside of the stuff he shapes, the Trinity of the godhead, with Jesus, "very God and very man" as its third person the bloody atonement and the miracles of the infallible Bible on one side; and on the other side the agnostic ideas. With only such restricted choice, it is no wonder that able and thoughtful men are agnostics.

The orthodox clergy cannot meet agnosticism on such narrow and ontenable ground. Their dogmas are not religion, nor their doctrines philosophy. The philosophy which is in them is obscured by the fog of creeds.

A spiritual philosophy, recognizing mind as "in all and through all forever," moulding and shaping matter by eternal law which no miracle ever sets aside,-recognizing, too, the sacredness of duty, the surety of immortality and the upward tendency of things—is the ally of natural religion, but holds Baptist dogmas as of small moment. This phi-losophy and religion will glority life when the creed of Dr. Lorimer is forgotten, or only kept on record as a specimen of the Saurian age of theology.

THE UNITARIAN BROAD CHURCH was the topic of David N. Utter at the Church of the Messiah, the same day, with the text: "Lift your eyes," opening with a noble

from Emerson:

"One might think the atmosphere was made transparent with this design, to give, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how men would believe, and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty and light the universe with their admonishing smile."

After this came illustrations of the benefit of broad yiews, and a question why all the liberal orthodox, the Unitarians and Univer-

. . . .

salists, could not unite. The closing word was as follows:

"If all these free movements in theology could unite under some such name as broad church, or liberal Christian, what a power that new church would be! It would not only call the faint-hearted thousands who only call the faint-hearted thousands who are now compromising with their consciences in orthodox pews—and in orthodox pulpits, too!—out from their hiding-places and bid them throw aside their masks and speak their real thoughts, but it would call in from the world many a man who proudly and painfully bears the name 'infide!' for conscience sake. There is no such dead weight upon all the movements of the Christian church today as those noble infidels who for conscience sake stand outside. In many things they may be mistaken and sake. There is no such dead weight upon all the movements of the Christian church to-day as those noble infidels who for conscience sake stand outside. In many things they may be mistaken and wrong, some of them may be dogmatic and narrow-minded, there may be bad men among them. Yet the fact remains that there are thousands and thousands of the best men of our generation—best in culture, in integrity and moral purpose and all true manhood—who not only stand algof from the churches, but declare their unbelief of what most of the churches name esseutial Christianity. The extent of their unbelief of what most of the churches name esseutial Christianity. The extent of their unbelief, averaging it, is something like this: They do not believe in any infailible religious allowiry, whether book or man or church. The Bible with them is ancient Jewish literature. They do not believe that Jesus Christ was identical with the Almighty Creator—most of them believe as we do, that He was a man. And this view of Jesus changes their conception of the scheme of salvation wholly. They spice the doctrine of the atonement wholly as rommonly set forth, and see in Jesus only one of the great religious teachers of the world, founder of the church that has most influence in the earth. They do not believe in eternal punishment, but have so lively a faith in the doctrine that a man's character shapes his destiny by a law as fixed and true as that by which the snow-flake is shaped in the sky, that they dare not become hypocrites and work with a church that stands for a faith that in their minds they have repudiated.

"These men, or the upper and better half of them, men of whom Abraham Lincoln was the type, I have called noble infidels, and say that there is no such brake upon the wheels of the church of to-day as their existence, their words, works and characters. Can we not build a church broad enough to include these?

"Friends, there will grow up instuture to meet the meed that is every day more appar-

"Friends, there will grow up in future to meet the need that is every day more apparent and more pressing a broad church fairly abreast of our science and literature and art, representing the thought of to-day on all questions and problems, old and new, relating to human conduct and destiny.

"We Unitarians occupy a vantage ground as to vision, but it is quite possible that others will accomplish more as to real building than we, and yet I think no man now can tell.

than we, and yet I think no man now can tell.

"At any rate, we cannot turn back; we must not even halt; we must be true, and ought to be candid and outspoken. And let us be thankful for the light that gives us this broad view of a beautiful world, where many glorious crops are growing, where reapers are reaping and sowers sowing, and where even under cover of winter and darkness seeds are sleeping in the soil that in future will grow to more than fulfill our best dreams."

This ideal of a broad church is good, but the question comes up, how it can "represent the thought of to-day on all questions relat-ing to human conduct and destiny." without some recognition of the great modern spirit ual movement, with its facts and philosophy and natural religion. Mr. Utter recognize other movements, and names their great men, but is silent as to this, which has wider and deeper influence than those he names and cannot speak of its great and gifted ad vocates, or its thoughtful and true-hearted disciples. That "noble infidel," Abraham Lincoln, for instance, was a frequent visitor of the best spiritual mediums.

This silent ignoring of a mighty tide of spiritual light is the calamity of fastidious Unitarians, and they will accomplish little in that "real building" of which this preach er speaks so long as such cowardly silence lasts.

GENERAL NOTES.

It is stated that a trial of the Rev. Heber Newton for heresy will be ordered by Assist-ant Bishop Potter in a few days.

Mrs. Jennie L. Webb informs us that she es not, as previously announced by Dr. Wolfe, answer sealed letters; they must be Her address is 55 West 17th St., New open. York City. L. Marshal of Los Angeles, Cal., writes:

"We are having a series of excellent meet-ings here. We have had Mrs. Stevens, a very good and reliable medium, and Mrs. Seal, an excellent speaker."

The 147th anniversary of the birth of Thos Paine, was celebrated at the residence of Mr. and Mrs. Jacob Martin at Cairo, Ill., Jan. 29th. The exercises consisted of music, es says and remarks.

A correspondent writes that Mr. Harrison Augir, Palouse City, Wash. Ter., has been in-terested in, and lectured upon, temperance the past year, besides being occupied with de-bates on Spiritualism and kindred subjects.

The Rev. Perry Mannis at Terre Haute, Ind., nfessed that he was willing to take a life sentence for murder, and the Judge so in-structed the jurors then trying the case They accordingly returned a verdict to effect. Mannis killed an old widow of Anderson, Ind., last fall.

The Governor of New Jersey lately sent special message to the legislature reciting the refusal of the Hackensack Cemetery Company to allow the burial of a colored man The Governor says this ought not to be tolerated in this State; that a corporation whose existence depends upon the legislature's will. and whose property is exempt from taxation because it is for religious uses, should not be permitted to make a distinction between a white and black man. The Governor closes by recommending the passage of a law which by recommending the passage of a law which shall make such refusal, based on color, a criminal offense, with such penalty as shall prevent a recurrence of such act.

An Omaha pastor says: "Sunday is a day for rest," and he wants "courting stopped on Sunday night." It is safe to say before the eason ends he will preach to empty benches if he doesn't know any more about theology than he does about country courting.

A missionary in Zululand, South Africa. writes: "When I came to Natal, thirty-four, years ago, there was scarcely a plow among the kraals; now there are many thousands. Most of the people were clothed only with the skins of cows or wild animals; now they rarely appear in the town without some articles of civilized clothing."

Babu Kesab Chunder Sen had the personal characteristics that fit a man to be a leader. His countenance was impressive, his form majestic, and he wore that rapt expression which of itself exerts an almost irresistible influence over impressible minds. His ora-tory was swift, kindling and poetic. He spoke English with hardly the suspicion of a foreign accent.

The Salvation Army of Benver, Col., paid its respects to Col. "Bob" Ingersoll in a body and exhorting him to repent ere it is too late. The Colonel listened to them philosophically, puffing away at his eigar and making the smoke curl as he blew it into the air. After they had finished he told them that he would consider what they had told him, but couldn't promise to accept their views.

The result of the suit brought by Mr. Jas. B. Silkman against Mr. Darius Crosby for \$25,000 damages, because of alleged unlawful incarceration in the Utica Insane Asylum, will be watched with interest. Judge Barnard discharged Mr. Silkman 7on the ground that he was not insane or of unsound mind, and restraint and imprisonment were unlawful."

The Spiritual Association of Delphos, Kansas, at its annual meeting, elected the following officers: Dr. A. D. Ballou, president; D. M. Blanchard, vice-president; Geo. Knowles, secretary; M. Louisa Penn., treasurer; J. N. Blanchard, S. E. Bishop, W. R. Penn, trustees; Emma Blanchard, Eva Bishop, Elizabeth Knowles, M. Louisa Penn., counsellors. The society is represented as prospering, and devoting a good deal of attention to missionary work.

Mgr. Giambattista Savarese, who left the Catholic Church and was received into the American Church in Rome recently, was not only one of the oldest domestic prelates of the Pope and among the highest in rank, but was also one of the foremost theologians and jurists in the Roman Curia. He was a member of the mixed commission of picked theologians whom Pius IX. appointed to prepare the celébrated Syllabus against modern er rors. He is well known as the author of a number of important works.

J. W. Still, M. D., of Morris, N. Y., writes a letter, giving an account of the remarkable development of his wife into a first-class medium, illustrating the excellent results that generally follow holding circles. First came the raps, then the moving of large bodies, then materializations, followed by addresses while the medium was entranced. She will now answer calls to lecture and attend funerals in Central New York. We met Dr. Still at Lake Pleasant last summer, and have a most pleasant recollection of the gentleman and the stand he took for honest mediumship and good morals.

It is indeed exceedingly strange that after the Rex J. P. Newman had preached to his aristocratic congregation (Gen. Grant being a regular attendant at services) each Sunday for a long time, that, at a recent meeting to simply elect a Superintendent of the Sunday School, disorder badly disordered should manifest itself in a multiplicity of ways—in cheers and groans, "Hi-yi's" and "Tigers," hisses and boisterous talk. To cap the climax of the confusion confused, three vigorous cheers, accompanied by hisses, were for Dr. Newman. It would be exceedingly foolish to send missionaries to the heath of Africa, while such a large field presents itself for their labor in Ur. Newman's congregation.

Capt. H. H. Brown spoke for the society at Springfield Mass., the Sundays of January, with excellent success. During that month he gave week-day lectures at Putney, Ludlow, Mt. Holly, Shrewsbury and Readsboro', Vt., and at Leeds and Cummington, Mass. gave an oration, Jan. 29th in Hartford, Conn., upon "Thomas Paine as a Man, Patriot and Reformer." He speaks in Newburyport, Mass., Feb. 5th and 10th, and in Haverhill, 17th and 24th, and will accept a few more week day engagements this month. He speaks in Freeville, N. Y., Sunday, March 2nd, and is open for engagements two Sundays that month and also for March 31st. He is to be in Worcester, Mass., April 6th and 13th, and is open for engagements after that date. iddress at his appointments or at 512 Quincy St., Brooklyn, New York.

The Toronto Globe says: "Ghosts are about to enjoy a tremendous boom in England. where a guide-book to haunted houses is on the eve of publication. London alone, says the Globe, it is becoming generally known, literally swarms with houses occupied by tenants who defy ejectment, though paying neither rent nor taxes. Not to allude to such a commonplace topic as the unsolved mystery of Berkeley Square, there is said to be an entire terrace of haunted houses in the East End. As for the rest of the kingdom it is doubtful whether even one of the sand parishes is without its ghost, though it is singular that few, if any, should enjoy the possession of more than one. That a seri-ous belief in ghosts is on the increase, is ob-vious enough to any one who remembers the scorn with which such personages were treat-ed in print some five-and-twenty years ago." A Report of the Vermont Spiritualist Convention.

The Vermont State Spiritualist Convention.

The Vermont State Spiritualist Association, assembled at the town hall in Rutland, on Friday, Jan. 25th, A. F. Hubbard of Plymouth, president. The secretary of the association having decased, Newman Weeks of Rutland, was elected temporary secretary.

A conference of an hour was held, which was participated in hy-J. B. Nichols of Manchester, George-F. Baker of Granville, N. Y. C.B. Lynn of Boston, Gen. E. F. Bullard, and A. S. Pease of Saratoga Springs, N. Y., (who made the principal address of the hour), and others. The regular session was opened by Mrs. H. Morse Jaker of Granville, N. Y., who made an energetic presentation of the faith of Spiritualists. It is a helping hand. In all the avenues of life, Spiritualism deals with facts: It is the magnetic power of brother-hood, the spirit that looks into the hearts of humanity, and ascertains their condition.

The singing was excellent, rendered by Messrs. Fairchilds and Emery of Rutland, Florence Elyof Wallingford, Miss M. A. Truax and Miss N. A. Truax of Essex Junction.

The evening session was well attended. A conference was held, which was addressed by Geo. F. Baker-and A. S. Pease of Saratoga, and Iden. E. F. Bullard, who made a pleasant and lucid explanation of his adhesion to the theory of Spiritualism, and gave a forcible presentation of his views upon the subject. He spoke with the same earnestness and fervor with whigh the reporter had heard him in his arguments at the bar, years ago, and his address created a decided impression. After a song, Mr. Cephas B. Lynn was introduced, and delivered a logical and eloquent address upon "Our-Future Work?" It was a broad and foreible presentation, not only of the work of Spiritualists, but of the church of the future as indicated by the new formulation of pulpit, creed and people.

SATURDAY MORNING.

SATURDAY MORNING.

The convention re-assembled at 9 a. M., but the coldness of the Town Hall was almost insufferable, and a short conference was held as near the heat coming from the furnace as possible. Remarks were made by Gen. Bullard and others. After a song by the excelent quartet, Mr. G. A. Fuller of Boston was introduced, who, after reading R. H. Dana's poem, "The Spirit shall Never Die," offered a prayer. His subject was, "Immortality and the Revelations of Spiritualism." The lecture was forcibly and eloquently uttered.

AFTERNOON.

the Revelations of Spiritualism." The lecture was forcibly and eloquently uttered.

ATTERNOON.

A large andience assembled in the Opera house, to which the convention had adjourned from the Town Håll, because of the chilliness of the atmosphere of that illy constructed institution. A conference was held, which was forcibly addressed by A. S. Peass, editor of the Saratoga San. After singliff by the quartet, Miss Fannie Davis Smith of Brandon. In a graceful and eloquent manner spoke for an hour on the phases of Spiritualism and its present condition.

Mr. Cephas B. Lynn of Boston, discussed the topic "What is the good of Spiritualism?" in a forcible manner, for half as hour, bolding the close attention of his audience. This concluded the afternoon session.

At the evening meeting the body of the Opera house was fified to listen to the services. The first on the programme was the scance of J. D. Stiles of Boston, which attracted the attention and wonder of the audience. Then Mr. George A. Fuller, of Dover, N. H., delivered a thoughtful and cultured address on "The setting and rising Faith," which was well received by the audience.

After singing, the meeting was dismissed with a benediction by Mr. Geo. A. Foller.

SEANCES.

Mr. J. D. Stiles, the noted test medium, gave scances at the morning and evening ses-

SEANCES.

Mr. J. D. Stiles, the noted test medium, gave scances at the morning and evening sessions, which attracted much attention. He preludes his medium manifestations with a brief address. The spirit through which he does his works an Indian who speaks from the happy hunting grounds. A large number of spirits manifested themselves from the invisible world. In each instance the name of the individual is given. The following is the list of names, the first being that of Francis Fenn: 'Ilis lingering filmess was described and this was announced abhis first visit to the earth since his enfrance to the spirit life. Then came Junne Johnson of Stockbridge; Abel Williamson, Thomas Carter, Royal Whitney, of Bennington; Mrs. Eliza Foot Collins, Dr. Alfred Miller and Tyler Younglove, of Brattleboro; Hiram Chamberlain, of Grand Isle; Zachariah Parker, a former well known and eccentric citizen of Ludlow; Charles Williams, of Burlington, and John Carpenter of South Granville, N. Y., who said he committed suicide.

At the evening session the following named accessed individuals manificate themselves.

of South Granville, N. Y., who said he committed suicide.

At the evening session the following named deceased individuals manifested themselves, 45 in all, most of whom were recognized. The first was Dr. Channey Boiles of Chester, then came others in the following order: Azal Ingals, Ingraham Gibson, Stephen and Lorenzo Cook and Hudson Shaw of Wallingford, the latter father-in-law of Col. Walker; L. Brown, Josh George; Rath Fields, who said she died at an advanced age at the residence of her son William-in Rutland; Nathaniel Field of Salisbury; Jesse W. Kenyon of Dorset, who said he was killed by a pistol shot; Frank Streeter, Alfred Dayton, Edward Sweetland and Gertrude, three children of Frederick Field of Dorset, all of whom died within a few days of each other of diphtheria; Jake Huntington, Jerry Brown, Ben Brown, a former well known saloon keeper of Rutland. The medium stopped and looked again and said he was holding up a bottle in his hand as another sign of recognition.

SUNDAY MORNING.

A good audience assembled at the Opera house on Sunday morning at 9:30. An inter-esting conference was held for an hour, A. S. Baker of Danby presiding, at which A. F. Hubbard, the president, made a vigorous ad-dress. He was followed by George F. Baker and others. After singing by the excellent choir that has furnished the music of the convention, the regular exercises were re-sumed. Mrs. Abby M. Crossett, of Duxbury, was introduced, who said in part:

was introduced, who said in part:

"Spiritualism is the great rule imbedded in the human soul which leads to a higher life. A heaven is made for others by the power of sympathy, and it teaches men to live to its aspirations. The day has some and gone when this cause is despised; leaders of society now stant in our ranks. It is a bold troth that dares work its way in the world, and has become a power in all reforms. There will be less unsettled questions and unrest in the future, because of its influence. The great aspiration should come to us anow, to be additional stones in the foundation of the temple Spiritualism seeks to rear."

After a song by the choir, A. S. Pease of

Spiritualism seeks to rear."

After a song by the choir, A. S. Pease of Saratoga Springs, proceeded to a discussion of the "The Old Commandments and the New."

A new light has burst upon the world. The old commandments had their origin with man, they were the expression of the time in which they were uttered. "Ramember the

Sabbath day and keep it holy," was for the control of man—a day of rest for the masses—a boon to the race for the body and the soul. Theology is not the province of christianity—for men have been always feeling out after food. Christ taught the world that the hinges of life are self-reverence, self-knowledge and self-control. The great thrilling point of they whole is self-control and self-advancement. He closed this fayvid exortation with the following original poem on "My Kingdom."

In the far off mystic future Stands a castle large and fair, All its towers are tipped with sliver, and my hopes like guests are there.

From it gleams the glowing glory of purity and truth. In its halls is heard the story, Told by sages in their youth.

It no castle in the air will be.
It is more tangible than dreams.
To the thought it is more real.
Than earthly splendor seems.

Zealous servants guard the portals, That no evil go therein. Sickness, death nor other mortal Fear, remorse nor any sin.

To me kingdom, when I'm monarch, None shall tremble, none shall frown; He se sattent. O my subjects Ere long I will take the crown. He who reigns in such a kingdom, In his heart no hate should bring. Not until myself I govern, Am I fit to be your king.

After music the convention adjourned. SUNDAY AFTERNOON.

A large andience assembled in the afternoon. After singing, Mrs. S. A. Wiley of Rockingham, addressed the assembly. Vermont Spiritualists have been before the public for a quarter of a century, in the advocacy of an unpepular carse. The truth sloes not need our support, but we need the aid of the truth. The cause asks consistency, good living and actidg. It appeals to the nature and the soul. Whatever our children are, there is ante-cause for their condition. You are spirits on earth and in the higher life. The Christian 'world has taught differently, to the world's injury. The spirits are all about us, and our inspiration comes from the invisible. Some portions of the address were pathetic and carried the sympathy of the andience. The next speaker was Cephas B. Lynn, who spoke upon the topic, 'The lesson involved in Spiritualism.' He said: 'Spiritualism in a philosophic sense, is what the Church has taught in its theology. Immortality is the relation you sustain to the physical universe. Spiritualism and the Church stand upon identical ground. It is a mere matter of definition. A man must be a Spiritualist of a Materialist. The theory of spiritualistic manifestations was, prophesied by Andrew Jackson Davis, and they came and have advanced to their present position. A cemplex system has been presented as they have been given in different parts of the world. Thinkers require something sits than mere speculation—a cause wins because of its worth. Spiritualism is something more than a ghost story or uneuding serial. There has been a wide door open to speculators and adventurers to practice their chicanery.' Mr. Lynn has shown himself a vigorous original thinkers require something seise than mere speculation—a cause wins because of its worth. Spiritualism is something more than a ghost story or uneuding serial. There has been a wide door open to speculators and adventurers to practice their chicanery.'' Mr. Lynn has shown himself a vigorous original thinkers or less of the conditions under which the present and inv

risville: Mrs. Lizzie Manchester, West Randolph; Mrs. Jennie M. Weeks and Newman Weeks, Rutland.

A vote of thanks was given the press, the railroads and the singers. The meetings have been largely attended and those interested consider it among the most successful of the State gatherings.

THE SKANCES.

During the session, Mr. Joseph D. Stiles of Boston, a test medium, has given three interesting séances, the first on Saturday morning. The persons named as appearing at the several sittings have been the following:

The first to appear was Francis Fenn, the well-known druggist, who the medium said was standing directly over the head of Mr. Newman Weeks. The next was Duane Johnson of Stockbridge, well known in Rutland, who was described as a large, heavy man with a fresh riddy countenance, which was the appearance of the man in life.

Among those that came in the evening was Ben Brown, a former well known man in Rutland. No one recognized him, which the medium said was a disappointment to him, and it was further communicated that he passed away by his own hand at Troy, N. Y. and the medium said he was holding in his hand a bottle, and remarked that they had no raids in that iand. He was then recognized. At the séance on Sunday evening a great interest was manifested. The medium remarked that he had been charged with searching the editors for information, and various other rumors, which it must be seen would involve a large expenditure of money on his part. He challenged the proof of it and if the evidence cannot be produced, let every caviller forever hold his peace. The would involve a large expenditure of money on his part. He challenged the proof of it and if the evidence cannot be produced, let every caviller forever hold his peace. The names and incidents presented were mainly as follows: Alexander Denton, Brandon; Dr. Chauncey L. Cáee, Brandon; Sewell Fullam, Stowell Howe, Zudlow; Barney Cooper, who said he passed away by suicide; Mervin Martin, who communicated that he formerly lived in Rutland, but was not recognized; William H. Spear, of Ludlow; Joel and Mary Wheeler, who said they were formerly residents of Ludlow and Bridgewater; Putnam Burton, M. D., who manifested great by at being able to make communication so as to give as much light as possible; an old lady called for Mrs. Willey, who, the medium said, was right over her head, and that her name was Aunt Rory Lawrence, who was recognized; James Taylor, of Weston; Mary Tower, John Drury, Samuel Peabody, who had a large bundle of papers in his possession; Tolman Carroll, of Wallingford; Amos Brown, Alonzo Rhodes, of Wallingford; Horace Adams Miller, of Reckingham; Uncle Ephraim Gurley, Mrs. W. H. Johnson, Dea. Wat Chatterton, of Center Rutland; Mrs. E. R. Green, Chester

Grange of Pittsford: Dea. Joseph Joslin, Heber Alien, Marion Wellington Wentworth, of Chester; Henry Church, Henry Gitson, George Abell, Obadiah Alden, Zenas Watts, Avery Sherman, Myron Parkhill, Jacob Fargo, John Cram, who said he was an unfortunate individual on earth, but here, joy and comfort; Gustavus Buel, of Castleton; Dea. James Plagg, of Castleton, who was very glad to come back; a gentleman présent, said he was a neighbor of his forty years; Martin Maden; Tom Avery, Loren Beard, of Stockbridge, who wished to be remembered to the Greenbank family; Eliza Holt and Rev. J. A. Waterman, whom the medium said died of cancer; Augustus Carroll, Ed. Conklin, of Bennington; Rachel Stevens Whipple, Dr. Alpheus Morse, of Dorset; Eben Morse, Dr. I. A. Harrington, who was killed at Pittsford; Tom Mussey, John McNamara; Frank McCormaek said he could check anybody along; Almon Wilcox, Joshua Hyde, Alanson Dustin, Zenas Hatch, Benj. Webster, of Plymonth; Dr. Holt, of Bridgewater; Alonzo Washburn, of Woodstock; Australia and Reiben Bonglass, Artemus Flagg — Joho said he was a large fleshyman; A. Maranville, who had a large clock in his hands; Amos Story, a former well known conductor on the Rutland and Washington road, who died west some years after leaving Rutland; Capt. John De Wolf, who said his bame did not indicate his disposition; Ansoft Prescott, Waterbury; Sherman Prescott, Epamidos Green, who said he had heard the music, and he was recognized as an old-time singing-master in this section; James Gibson, Salisbury; Ashwell Kingsley who was a somewhat curious individual on earth; Joseph Cuttling, Henry Carter, an elderly man of Pawlet; Rev. Scottimus Robinson, Morrisville, a native of Pawlet; Rev. A. C. Waterburn, Dr. James Day, of Bristol. Then came Thomas Ross of Rutland, who passed, away suddenly. The medium said that he probably took something. A gentleman in the audience remarked, "Killed by the bursting of an emery wheel." "Yes, said the medium promptly, "Ithat is it." Most of these names were recognized by

Alexander Wilder has been speaking in the place of A. J. Davis, at Republican Hall, New York City, during the latter's temporary illness. He has already spoken on these sub-jects: "Philosophic Discipline and Fire— Platonian and Promethean," and "Immor-tality." On the 10th he will probably lecture on the "Conservation of Spiritual Energy."

Mrs. Fannie Wallace, late of Dehver, is located at 102 South Sangamon St. She is said to be a good medium for independent slatewriting.

Business Botices.

Mothers should remember, in the absence of their physician, that Ayer's Cherry Pectoral promptly re-lieves the croup.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1271-Broadway, N. Y. Terms: \$2 and three 2 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Fladies, attention! In the Diamond byes more coloring is given than to any known dyes, and they give faster and more brilliant colors. Ide-at all druggists. Everybody peraless them. Wells, Richardson & Co., Burlington, Vt.

MES. EMMA HARDISOE-BRITTES will make a final and farewell tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist solvicies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Littney, Hum-phrey-St., Cheetham Hill, Manchester, Jingland, up to the end of March. After then in careful RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ell.

For Tex Cents. The St. Louis Magazine, dis-tinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, possess timely reading and hunger. Sample copy and a set of gold colored picture cards sent for ten cents. Ad-dress J. Gilmora, 213 North Eighth street, St. Louis, Mo. The Religio-Philipsophreal Journal, and Magazine sent one year for \$2.50.

A Special Invitation.

We especially invite a trial by all those suffgers from Kidney and Liver complaints who have falled to obtain relief from other remedies and from doctors. Natures great remedy, Kidney-Wort, has effected cures in many obstinate cases. It acts at once on the Kidneys, Liver and Bowels, cleaning the system of all poisonous humors and restoring a healthy condition of those important organs. Bo not be discouraged but try it.

First Society of Spiritualists of Saratoga Springs, N. Y.

Will bold Meetings every Nanday afternoon and evening, at the Supreme Court Moom. Town Hally also, on the first Moo day and Theeday evenings of each month, at which Mrs. Neille J. T. Isrigham will officials. Neille J. T. Isrigham will officials. R. J. HORN, Free. H. J. HORN, Pres.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Seciety will hold eccless every Sunday, occumending September 16th at 11. st. and 745 r. st. at the Hail, corner of Fulton and Hedward Assenses. J. Wan. Fletcher, speaker, All spiritual papers u sale in the hall. Meetings free.

CHURCH OF THE NEW SPIRITUAL DISYENSATION.
ISI Ulinion Avenue, Henskips, N. Y. Fublic, services every
Sunday at S and 7:50 p. M.
Lycoum for young and old, Sundays at 10:30 s. M. Abraham J. Kipp, Superintendent,
Ladies Ald and Mutual Relief Frahernitz, Wednesday, at
2:30.
Church Social every second and

Mutual improvement Frairrolly every first and third Wed-nesday evening in each mouth, at 8 o'clock. Deniel Cooss, President. Psychic Frairrolly for development of mediums, every Tournday evening, at 8 o'clock, sharp. Col. John D. Granam, President.

ruitz svery Priday evening at 1:20.
A. H. DAILEY President.
(P. O. address 16 Court St.) n Spiritual Pratero ols, President. n. Sept. 24, 1883. At Stock Hall, No. 11 East, 14th Street, near Fifth Assume for York City the Harmonial Association, Andrew Jackson, war Sunday mount results speaker, hold a public spectrol way Sunday mount results speaker, hold a public spectrol way Sunday mount sunday mount of the public spectrol mount condulty invited. These meetings continue without hermission until June 11th, 1884. Services commence, and unclude with music

Mediums Meetings, Chicago,

onference and Test Meeting will be con-ton! Light Sceners every Suriny at 8 demy, 619 W. Lake St. Lecture in the



Rioral Instructor, Almaworth, Iowa. 4th pear monthly illustrated, original, practical, on trial, four

HAND PAINTED SILM blocks for Patch Work Tibles, Wall Banners, etc. 'Along 2to etc. for Beauful Samples and Price List. WESTERN ATT CO. Salem, Offic.

IT IS A PHOTOGRAPH,

NORTH CAROLINA NEWS. of 10,000 intestario age tenf profit to lie & and Family Supplies,

THE WEEKLY FARMER AND MECHANIC.



Magnetic Vests, Belts, Head Caps an Bands, Insoles, Kuce Caps, Anklets, Leggings, &c., &c., for Ladies, Gents and Children.

Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL.

Manufactory 279 West Madison Street, Chlengo, 111.

THOSE OF

OUR CUSTOMERS

STANDARD RAILROAD TIME.

LORD & THOMAS,

Newspaper Advertising

Chicago, Ill.

IN GOLD! Three Awards.

Given Away

CITY AND COUNTRY.

Write for full particulars. Address (enclosing 10 cents it liver or attamps), when copy of. City and Country, a 28 are illustrated monthly, with handsomely sugraved cover of full information will be sent.

WILL C. TURNER & CO., Publishers

CHICAGO WEEKLY HERALD

For one Year and

A \$1.50 BOOK

For the Regular Price of the Book.

WEBSTER'S AMERICAN PROPLES

DICTIONARY OF THE ENGLISH LANGUAGE, AND

PEOPLE'S MANUAL.

The Dictionary contains twenty five thousand words, with seir definitions, pronounciations, grammatical forms and epi-

their definitions, prominciations, gramma-their definitions, prominciations, grammatical pages. Fart I. In-their People's Manual covernium number of constitu-ing devoted to "The American Republic and its Constitu-tional Government;" giving a consission of events in Ameri-tan and Covernment; giving a consission of events in Ameri-tan and Covernment; giving a consistency of events in Ameri-tan and Covernment; giving a consistency of events in Ameri-tan and Covernment; giving a consistency of events and covernment.

House (sever-mosent; giving a chromology of svents in Ameri-can History, Namero of all Prins ents (ver) Promidents, Mem-can History, Namero of all Prins ents (ver) Promidents, Mem-senate, Chief Justices since 1789; the thosefituites and its senate, Chief Justices since 1789; the thosefituites and its reach creating since 1790.

Part II of the Promise Manual is a "Compendation of Con-ling, Pometas (on Specific, Bookkeeping, Legal System of all Minds; Pischell, and How to Chelan Thom, How to Measure Hay in See Sch. 8, stone in the Wall, Grain in Him. etc.; How to I will be about the Chief Thomas of the Chief of International Chief Chief Chief Chief of International Chief Chief Chief Chief of International Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief Chief Chief of Internation Chief Chief Chief Chief Chief Chief Chief Chief of Internation Chief Chi

case of Deventing.

This bolk it a present predicts of the transport of the CHICAGO WEEKLY HERALD is a largeThe CHICAGO WEEKLY HERALD is a largetime of the transport of the large transport of the best everlastical for ONE DALL.

Send for sample copy. * Address WEAKL.

CHICAGO WEEKLY HERALD.

120 and 122 Fifth Ale., Chicago.

JANES W. SCOTT, Publisher. STORIES FOR OUR CHILDREN.

By REDGOS and REEL TETTER.

THE WESTERN HORTICULTURIST,

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCuredy & Co., Chicago, litinots.

PENSIONS for any disability; also to lifetre. Send stamps for the Lore Cot. L. BING

YOU WANT

WORLD MANUFACTURING CO. THE DINGER & CONARD COS

5 retended ver etter, your charee, all labeled, for \$1; 12 for \$2; 19 for \$3; 23 for \$4; 75 for \$5; 75 for \$104-130 for \$13, Our NE W. Cui DE . a country THE D.MOSE & CONARD CO.

DR. HAMILTON WARREN MARION, IOWA.

CONSULTATION BY LETTER, \$1:00.

Agents Wanted Price only Personal In EVERY TOWN

JUST ISSUED.

PROF. TICES WEATHER FORECASTS

American Almanac for 1884.

retail, by the ELLISTO PHILOSOPHI



Splendid Present



New 3-wheel Sulky Plow 100 Pounds Lighter-Draft

THAN ANY OTHER PLOW MADE, e-No other plow ran approach it in LIGHT. NESS OF DRAFT or THORDUGHNESS OF

three great Pointered Advantage:
The ploy is in FRONT of the Grier.
The slow is not DRAGGED but CARRIED by means of the perfect support of 3 where the provided in the front wheel acts as a gauge, and the plow Silces and turns a UNIFORM gard.
The Sewiel-Piate Pole prevents all sidedward and weight on horges species.
The Driver's weight is mainly over the horse wheel, which acts as the landed to the plow, and is AN ADVANTAGE in work, Report of the plow send is an account of the serk.

keeping the plow fronty dow-N is Simple, Easy to Knop Durable, and requires rig-make it do perfect week, structed that it MUST do it. "Fave your horses neve-strength, save time, save it money, and increase the y-fields by securing THE low-est-deaft plow that, ever too Soud for Hustrated circuit

PAPITAL NO SPAPE

DIAGNOSIS FREE

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Java.

(Written Oct. 16 tb.1883), by a spirit purporting to be filliam Fenton, and sent to the RELIGIO-PRILESCORE L JOCUSAL at his request.

The moon had climbed the tropic hills With more than usual splendor, And mirrored in the glassy rills Made nature seem most tender.

The maiden on her couch of ease Dreamed dreams of love's elysian. Ambitious youth, himself to please, Saw fame in clearer vision.

The merchant sent his ships to sea, Returning fleavy-laden. The politician hugged his scheme Like vows the blushing maiden.

The mother clasped her infant close Unio her Joyful bosom, And thought not that impending woes Would nip her tender blossom.

ne morning sun breaks through the sky a straggling yellow patches; as feathered tribes bewildered fly, tricking their dying snatches.

The frightened herds in maddening haste Rush to the wooded hollows; The air is thick with debris waste And bissing steam that follows.

The quaking earth, the flow of mud. The shower of ashes falling. The pent-up fire's incessant thud, O, spectacle appalling! The trembling earth with heaving groan Sends forth sulphurous vapors, And lightnings flash o'er crater cone, Like million lighted tapers.

Again the hidden monsters roll! Again the earth 's ig motion! Then downward-sinks the living whole Upon the floor of ocean.

A hundred thousand lives to fill The earthquake's yawning chasm! Touched by the Master Moulder's skill. For the future's protoplasm.

The ceaseless years do constant run. Linking the cycling ages; Until the web of thought is spun, Which makes historic pages.

But when the perfect cyst is found. Through paths of evolution, Pestruction's might will not abound In just and clear solution. The morning sun shone forth again O'er heaps of crusting lava; But vanished from the sight of men Was blooming garden Java.

O, ye who sit in palace homes, In golfrerse low replying, There reaches you the anguished moans of Java's dead and dying.

If horror strikes one human soul,
Through leagues of length ning spaces.
It travels till it finds the whole
Of God's centented races,
Grand Rapids, Mich. — MARY KELSEY BOOZER.

Haverhill and Vicinity.

To the Editor of the Religio Philosophical Journal?

The Spiritualist society at Brittan Hall, Haverhill, have been doing a kind of public-benefit work—a sort of kindergarten school for the development of those sensitives who are so negative that the spirits of this life as well as the denizens of the life beyond carriardly get possession of what mentality they are capable of possessing, and once under control, they suppose, of course, that their duty is to preach the reversating gospel of the spiritual dispensation of the present day, whether those before them are spiritual slip feel or betabled with the must of ignorant assertions. But as there is a radical change to be inspiritual dispensation and Edgar W. Emerson, as the standard bearers of the spiritual dispensation, we gladly come to the Conclusion that the pupils of the kindergarten school have all graduated, and that it is closed for the balance of the present lecture season, and that the audiences at this beautiful hall may reasonably expect that the spiritual food may be presented to them from the platform in the wholesome manner it so richly deserves.

Some of the materializing mediums in this vicini-Editor of the Beligio Philosophical Journal

spiritual food may be presented to them from the platform in the wholesome manner it so richly deserves.

Some of the materializing mediums in this vicinity are undergoing an inspection by some of the more daring persons who, perhaps, come very wisely for very unwisely) to the conclusion that these one-dollar-a-chair-paritis are nothing more nor less than the medium himself (or herself as the case may be) who plant themselves of as spirit friends of members of their audiences. A Boston Heratil man makes an unpitied inspection of Mrs. Fay's cabinet at No. 136 Concord Street, Boston, on Tuesday evening, January 15th, while the so-called spirit was out and trying to be recognized by some one in the audience, and he regorts that the medium was not in the cabluet. Where was she? The boy, O; where was he? In the Bander of Light of Jan. 19th, ISS, Mrs. Fay is endorsed by no less a personage than John Wetherlessued-from the cabinet a young spirit, who claimed to be my daughter Hatte, and I considered her such on her say-so for, of course, I could not recognize a child of six after twenty-live years had been added to her, age." Farther on Mr. Wetherbee says; "I have made it a point to visit Mrs. Fay every sensor, and I must say I like her scances better and better." I hope we shall be able to recognize our spirit friends in the Spirit-world when we get there, if we cannot do so here at materializing Spances; undoubtedly, we shall have better light and less masks in

we shall have better ugin and rest interest with the shall have better ugin and rest interest with Mrs. N. E. Whitney, of Brockton, Mass., had one of the materializing scances decidedly interfered with the Bangor, Maine, on the evening of January 22nd. A gentleman present believing the manifestations to be of a fraudulent character, took one of the preended spirits by the hand, and holding on to it until he fight was turned on, it was found that he had the nedium herself, who in trying to extricate berself from his graph, made a severe assault on his hand with her teeth. Mr. Whitney came to her relief, but was arrested, and in court the next day was let off with a fine of five dollars and costs, by agreeing to cave town with his wife. So say the Boston Globe lod, Herald.

onirast of the above Dr. F. L. N. Wilds, of in, one of the finest and best mediums of the centh century, occupied the platform at Britian Boston, one of the mest and test mentums of the inheteenth century, occupied the platform at Britian Hall, this city on the afterneon of January 77th, taking for his subject Mediumship and the Laws of Control. The Doctor's lecture was written, and was the very best analysis of the whole subject that it has ever been our pleasure to listen to. The audience was composed of thinking minds, giving the speaker unbroken attention during the full reading, in a conversation with the Doctor after the meeting, he said the attention was so earnest that at times it alrly annoyed him.

Dr. Willis spoke again at 7 P. M., taking for his subject the three great systems: Ecclesizaticism, Materialism and Spiritualism. He traced the religious beliefs from the earliest dates, showing clearly that the spiritual thought antedates all issue, and has ever been a traveler and the main factor in all spiritual growth and development, and that Materialism is but the inevitable result of that worst of all progressive foes. Ecclesiasticism!

The speaker claimed that all religious have had their foundations in Spiritualism, and that caste and priestly quie were responsible for its not having remained the basic principle and working power, in place of caste and ritual.

The lecture was one of the Doctor's best efforts,

slace of caste and ritual.

The lecture was one of the Doctor's best efforts, and was listened to with marked attention by a large and appreciative audience.

W. W. CURRIER.

Haverhill, Mass.

A Mrs. Bowers, who pretends to possess some won-derful powers as a prophetess, warns the people of Reno, Ner, that a great fire will destroy that town in April or May

Critical and Explanatory.

Fo the Editor of the Religio Philosophical Jon

Some weeks shoo! Teactived a package of your Journal Source, Supposing the papers were intended as samples for distribution, they were used incombingly, common the production of the papers were intended as samples for distribution, they were used in the coroning of the papers were the production of the papers which is a part of the papers which is a part of the papers which is a part of the papers which is a paper of the papers of t

Georgia's Electric Girl

Masterious Manifestations Witnessed by a Atlanta Audience.

ATLANTA, Ga., Jan. 21.—The wonderful electric girl, Lula Hurst, of Collardtown, gave an exhibition of her my-terious power at Je Give's Opera-House in the presence of the large-sit audience of the season, over 2,000 people. She is a plain-looking country girl, of Is, with brown hair, small, light-blue eyes, and pallot face. She weighs about 140. Her father and mother sat with her on the stage and watched the manifestations with the keenest interest, as did the entire audience. A committee of Atlanta gentlemen roted for their great muscular strength were invited on the stages. In turn they held firmly to the spunds of an ordinary clair, upon the back of which Miss Lub a simple halfs with the forces when it is demen roted for their great muscular strength were invited on the stage. In turn they held firmly to the gunds of an ordinary chair, upon the back of which Miss Luiu simply had her impers, when it carcened over the stage with fearful force, throwing the gentlemen about as if they were habies. Several cards were tied to a common unbrella, which was hoisted in the center of the stage. Miss Luiu caught lightly hold of the handle while the gentlemen gripped up the cords. In a moment the umbrella doubled up, pulling the men around the stage, and was soon twisted into pieces. She next placed her palms under the bottom of the chair, holding it off in the air at armis_length. One of the largest and most powerful den threw his weight on the chair, and after a severe struggle succeeded in pressing it to the floor, when it sprang up and laid bim on his back in the middle of the stage. Then the strongest man in the party sat on the chair, gripping the rounds with all his might. The girl laid her fingers on the back and the chair flew up and dumped the young man on his back. By touching a common hickory sitck she wrenched it from the grasp of strong men, who struggled over the stage as if staggered by some mighty force. The andlence applianded wildly. All are convinced that the girl possess some supernatural power, list no one can explain it. Miss Harst knows not what it is. Some think it electricity, others magnetism, many spirits, and a few the devil. Your correspondent was on the stage and watched closely. The girl is no humber, but has the faculty of surcharging inanimate objects, including non-conductors of electricity, such as glass and marbie, with a unighty and mysterious force, which science is left to explain if it can. She is the sensation of the town.

Indian Wizards and Seers.

The newspapers generally, quick to catch the desires of the public, are giving more and more space to psychological investigations, which herefolder have been in the especial field of spiritual journalism. The Independent leads in this-direction with several bell articles on psychological phenomena among the Western Indians, from the pen of Dr. Stockveil. The author writes in a fair and candid spanner, and though attempting to account for the facts by ordinary caves, yet makes as broad admissions as could be wished. Speaking of the cures performed by the "medicine men," and which he acknowledges to be wonderful, be says:

be wished. Speaking of the cures convoledges to be "medicine men," and which he acknowledges to be wonderful, he says:

'I have known individuals entirely relieved of rheumatism, paralysis, fluxes, fevers, etc., by sight means; have seen persons fall into convulsions at the command of the wirard; others become instantaneously powerless, rendered motionless and rigid as granite; drop as if dead; even rise and walk when an instant previous, they could scarce more hand or foot, and many other equally curious and astonishing results.

A contleman whose name has escaped my mind, and contleman whose name has escaped my into three cames two or three

as granife; drop as if dead; even rise and walk when an instant previous, they could scarce more hand or foot, and many other equally curious and astonishing results.

"A gentleman whose name has escaped my mind, formerly a resident of Premian, some two or three years since gave to the public some brief experiences with; medicine men, citing among others a supposed familiarity with polsons that, in toxic effects, carry one back in memory to the days of boctor bee, practicer of the 'Black Art', and the claims advanced for polsons and poisoners of the latter part of the six feetin century—mystere all, that have long since been exploded by chemistry and modern science. If memory serves me rightly, he tells of a squaw in his employ, who, having severely cut her hand, was one day met by a 'medicine man,' whose counity she had in some way incurred. The latter professed a desire for reconcillation, assured her of his forgiveness, and insisted upon ratifying future friendship by shaking her right (and injured) hand.

"A day or two later, however, on again meeting the fellow, he assured her with a fiendish chuckle that henceforth during certain months of a particular period each year she would break out allower her body in dark purplish or black spots, as the result of 'medicine' he had put in her hand. Naturally, being a spuaw, she was greatly frightened thereat, and putting implicit faith in his statement, all came to pass exactly as predicted. Another squaw, who was accustomed to visit this gentieman's house, had all the muscles of the face completely paralyzed by the nanchinations of this scoundrel, or another of the same lift; and being naturally jobly, her mirth was alsolutely painful to the beholder, since the flash of her intensely black eyes and rousing 'ba-ha-ha, 'appeared altogether out of 'place, accompanied as it was by an immovable and stony face as completely devold and incapable of expression as it hewn from solid film.

"In neither of these cases am I willing for an instant to admit the possibility of p

ausomery painting to the beholder, since the flash of her intensely black eyes and rousling ba-ha-ha, appeared altogether out of place, accompanied as it was by an immovable and stony face as completely devold and incapable of expression as it hewn from solid flint.

"In neither of these cases am I willing for an instant to almit the possibility of polson. I have not the least doubt that both were produced by psychological phenomena and by the impressionable fluids of the squaws, and the implicit reliance placed upon the words of the conjurer. I am personally familiar with, or have acquired accurate knowledge on good authority of many like instances.

"Another peculiarity of these insensible influences is the case with which they are conveyed to brutes and even inanimate objects. A celebrated Indian lorse, famed as a racer and buffalo runner, suddenly lost his speed through the conjurations of a "medicine man, who was popularly accredited with having anointed its legs with some article that paralyzed or reduced muscular activity and power. No Indian in the tribe could secure from the brute anything more wan medicore speed; and the attempts of half-breeds and resident whites were attended with no better success. The horse, of course, was ruined and bewitched. Finally it was sold to a new comer, a white man, who kase pend; and the attempts of half-breeds and resident whites were attended with no better success. The horse, of course, was ruined and bewitched. Finally it was sold to a new comer, a white man, who knew nothing of the circumstances, and who also was free from the idle superstitions there current. Biblod, the horse had no sooner passed into his possession than its specify, at least spearing the moment this conjurer informed him that, the evening previous, he had crept into his lodge and placed "medicine" upon his legs while he was also an object to possess some great medicine where his man and the circumstances and was manifolded by his possession of the runner's lodge; yet the latter insisted his powe

Asleep in a Grape Arbor.

Somnambulist Bertha Deldmuller's Strange Post-

"There is a child hanging on the clothes line in our yard," said a tenánt of the dwelling No. 360 South Fourth Street Williamsburgh, to Roundsman Frank Gorman last Monday morning," said the sergeant in darmling the story to it reporter, "and I was not a little amazed. As I hurried to the house, my informant said while he ran't by my side:

"I looked from my window on entering the house because I thought I heard some one singing in the yard. The sound was just like that which a woman would make while rocking a child to sleep. Not seeing any person in the yard, I went down into it, because I thought I heard strange that a woman should be singing there out in the coid and the snow. As I was about to passe a grape arbor I saw a child hanging on the clothes line."

The man pointed the child out to me when we

was about to pass a grape arbor I saw a child hang-ing on the clothes line."

"The man pointed the child out to me when we got into the yard. On a statiof the arborabout twelve feet up, was a little girl. She was resting with her head against one of the arbor posts, and her-crossed feet propped against another post. As I-looked up at her I heard her murmuring, 'Mother; come moth-er.'

lay on a bench in the part, and and one object.

"There was a full moon. The child, as she nestled on the supports of the arbor, had her gaze fixed upon the moon and turned to look upon it when I placed her on the bench. When the parent of the girl placed her in bed, she was yet saleep. When she awoke she began to sol and then to cry.

"Her name is Bertha Deidmuller, and she is if years old. Her father says that last summer he found her on the roof of the house twice, both times along and both times leading against the chimney and gazing at the moon, murmuring. Mother come mother. The child, he said, sleeps with her sister. She is aware that she walks in her sleep, and strives to break the habit, twining her arms about her sister so as to awaken herself if she mores. Her mother died about a year ago."—New Fork Sun.

"Thos. K. Austin writes: Pieare oblige me by forwarding the enclosed letter to the writer of article, "Culture of Man," in the RELIGIO-PHILOSOPHICAL JOURNAL Of 19th of January, signed "Sidartha." It has interested me deeply. I abould lite to know more about it. Accept my felicitations on the gratifying excellence and merited success of the JORNAL. I see it constantly, and always with pleasure.

First Spiritualist Society. .

Its Preamble and Organization-Frank Declara tions and Purposes of the Incorpor

The First Spiritualist Society of Saratoga, Springs has been duly organized and incorporated under the laws of the State of New York relating to religious boiles. The names connected with its legal status as an association are of the highest expectability among wand their consciention expectability among wand their consciention. So which they have subscribed, are notified to respect as such. The following is the antified to respect as such. The following is the statistic of the such as place and permits them to worship together after the "lictates of time, new revelations from the Spirit workpreduces and them, now revelations from the Spirit workpreduces and convictions upon the united of proposa as to induce them to withdraw from the regions as to induce them to withdraw from the opinions of others, requires a statement of the principles which impel them to such severale actions past the established orthodox societies have found in true life alone cannot save the iodividual from effectual to meet in the world to come; that belief in some hysterious dogan is a requisite to future happliness or heaven; that one is not saved place in the such as the such as the state of another.

Such teachings for eighteen contrartes have failed to make honest men of a large position of the buman race.

It is now demonstrated by the experience of spirits who are daily communicating with meeting that (Saratoga Springs, N. Y., Journal.)

race.
It is now demonstrated by the experience of spirits
who are daily communicating with mortals that
Heaven and Hell are conditions of the individual.
That an apright and true life brings its just re-

ward.

That what's called death makes no charge in the moral status of the individual; but he enters the fu-

moral status of the individual; but he enjets are in-ture world as he leaves this.

That a selfish, unjust and impure life here is fol-lowed by misery and a troubled conscience in the world to come, and will endure so long as the indi-vidual continues in the wrong and unnatural condi-

world to come, and will endure so song as me movidual continues in the wrong and unnatural conditions.

That by reform and a change of conduct in the
Spirit-world, there is an oppertunity for progress and
improvement after the penalty of wrong doing is
pold to the uttermost farthing.

Recognizing the importance of these principles
upon the future of the race, the undersigned members of the First Society of Spiritualists of Saratoga
Springs hereby united together in organizing a corporation according to the laws of the State of New
York, for religious purposes—to teach and practice
truth and to work for the elevation of mankind.

We do not propose to destroy anything that is valuable in existing institutions but strive to fulfill the
law of progress, and the spirit of the age, which calls
the race to go up higher.

At a meeting of the persons of full age belonging
to the society above mentioned, duly assembled December 9, 1883, in pursuance of notice as required by
law, Peter Thompson and Walter B. Mills, two of the
members of said society, were chosen to preside, and
E. J. Hulling was appointed secretary.

The said meeting thereupon duly elected seven
trust es of said society as authorized by law as follows: Peter Thompson, Mary S. Hurd and Mary A.
Mills were duly elected to serve one year from January-1, 1881.

Chester S. Bates and Edward Fitch Bullard were

Mills were duly elected to serve one year from January-1, 1881.
Chester S, Bates and Edward Fitch Bullard were duly elected to serve two years from that date.
George W, King and Susar J, Horn were duly elected to serve three years from that date.
We, the undersigned, who presided at said meeting bearing the property over head-fector to service the trace-chings were head-fector bearing the property were bear from the

We, the undersigned, who presided at said unset-ing hereby certify that proceedings were had before us as above stated.

Intel December 2, 4883.

PATENT OF NEW YORK, SARATOGA COUNTY, 82:
On this dist day of December, 1883, before me personally appeared Peter Thompson and Walter B. Mills to me known to be the same persons described in and whee signed the foregoing certificate and there upon they severally duly acknowledged the execution of said certificate.

Recorded January 4, 1884.

WM. HAY BONKES.

Notary Public.

Ctopia-Charlatanry-Spiritualism-Children's Lyceum, Etc.

To the Editor of the Realpho Philosophical Journal:
Several weeks ago I sent you a pampidet I recently had Issued, "Hopla," This work ran through two papers here in this State previous to its publication in pumpidet form, Trath of San Francisco, and Raght for All of Onland, Cal, the latter being now suspended. It is a brief sketch and albreviation of "Sideros," which was published in the JOHRSAL about three years ago by my uncle, the late Prof. Wm, Denton. It also contains some new ideas, I have endeavored to take the dry, scientific examinations away, and replace them with a novelistic narrative. for of the Beligio Philosophical Journal:

tions away, and replace them with a movelistic narrative.

I am greatly pleased with your paper. I see it in the public library here, where it occupies a good position, and is well thumbed. You are occupying a field where you have no compelitor, and your course should be sustained by every lover of genutine mediumship and pure Spiritualism.

It is time that charlatans and humbugs, with all their outrageous actions and clap-traget be made to stand outside of this divine science and feligion; divine by being the essence of all religious and the child of Trulb. Let Spiritualists demand that those who assume her name shall be pure minded, pure souled and pure bodded. It is gradifying to observe the firm and decided ground you are taking, and that Spiritualists are fast seeing by this same light.

The Spiritualists here have two societies a spilicocurring about a year or more ago, over the question of admitting the Crindle fraud to the platform. In consequence they are losts weak, but the original society is doing good work with sound timbers.

The Children's Lycennets thriving, and has recently moved to new and larger quarters. The persons who so unselfishly devote their time to so noble a work deserve the thanks of all Spiritualists, as we'll as their united ald.

Mrs. A. S. Winchester has recently given a series

work, deserve the thanks of all Spiritualists, as well as their united ald.

Mrs. A. S. Winchester has recently given a series of psychometric readings for the benefit of the Lyceum, and the examination of hair, letters, ore, etc., were remarkable in their correctores.

A. Theosophical Society has recently been organized, and some well known and able Spiritualists and liberal minded people are among its members.

ALPERO DESTON CRIMIC.

Oakland, Cal., Jan. 14th, 1884.

Home Circles.

To the Editor of the Religio Philosophical Journal: to be ranker of the Religio-Philosophical Journal:

I have just read with much interest, the letter in
your late issue and your excellent response to it, in
regard to home circles, and an iglad to see this and
other like proofs of an interest in the matter called
out by your pamphlet on this important subject lateity published.

out by your pamphlet on this important subject safe-ly published.

I fell it a privilege to contribute my part to making up that pamphlet, especially to suggest that the more

at her I heard her murmuring, Mother; come mother?

I got a stepladder and took her down. She stopped speaking, but I saw that she wasasleep, and was tareful not to wake her. The tenant of the house, who was with me, recognized her as the daughter of the occupant of the first floor. Once more while she had and said, 'O, mother, come,' beckoning the ward of the spirit life beyond, a matter too liftle the occupant of the first floor. Once more while she had on a bench in the yard, she raised her hand and said, 'O, mother, come,' beckoning the ward on the supports of the arbor, had her gaze fixed upon the moon and turned to look upon it when I placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the bench. When the parent of the girl placed her on the took upon the work of the spirit, is the great matter. Some up results may follow, and then all can be given up for the time, but often, as in your correspondent tells of the spirit, is the great matter. Some up results and the parent of the spirit, is the great matter. Some up results of the but often, as in your correspondent tells of the spirit, is the great matter. Some up results of the spirit, is the great matter. Some up results of the spirit, and study results

Tuberculosis. In a preliminary paper read before a recent meeting of the London Pathological Society, Mr. Sutton and Dr. Heneage Gibbes described an investigation now being made by them into the tuberculosis of birds. They find that the disease is very prevalent among birds, and that it sometimes becomes epidemic. The effects do not exactly correspond to those produced in man by concumption, but the parasite present in both cases seems to be the same. The disease virus appears to be introduced with the food, and the birds most liable to be affected are common fowl, psacock, grouse, and other grain-enters.

An Endorsement of the Views of Joel Tiffany .

An Endorsement of the Views of Joel (Fiffing):

To the politor of the Beligs Philosophical Journal

I am not a man-worshiper, nor yet a blind follower of any man's teaching, but only because Hon. Joel Tiffany has, in the main, echosed my own true sentiment, do I desire to express my high appreciation of his series of articles which have appeared in the columns of the Jothnan. Since its first advent. Spiritualism has ever needed the guidance of just such men. It seems to me we have had enough of that kind of Spiritualism, which does not spiritualize; enough of that which fails to convert, regimerase and bring use a rapport, by the law of influx, with the Infinite Father, that we may walk and exiling the light afforded by a true regeneration, and become recipients of that buptism of love divine experienced only by those whose interior senses have been expanded by the quickening influence of the Church, watching each with a deep interest, noting carefully the results of both, eliminating the errors and garnering the truths of the rival orders; and if called upon for a verdict my reply would be. "not agreed." By seeking for facts within the arena of my acquaintance, I find quite a number of earths children who have attachoned many teal habits, who age mich better citizens than formerly, who have piken relogs in the parillion of the Church and who have they have passed through a spiritual smetamorphose by which they are enabled to dwell in a realm of light and love, hitherto unknown, and which, for a fulness of Joy and peace, defect the powers of language to express.

By turning to the realm of Spiritualism 1 find it, too, has extended its phylactery to the "each of the earth," and, as it goes marching on, boasting of a "glorious philosophy" that teaches—what? Why, just what the Digger Indian har ever taught, that man is immortal!

Now, admitting the utility of the oft-repeated demonstration of this fact, I fall to find one instance where it has picked up from the low slums of carth and transplanted one into the els Editor of the Heligio Philosophical Journal

Chariton, Iowa, Jan. 20, 1881.

Letter from Hon. James B. Silkman. To the Editor of the Religio-Philosophical Journal

To the Euler of the ilengo Pialosophical Journal:

Thanks for package of tracts received this morning. So far as read I approve of the sentiments and principles of your association. In appendix No. I it is said that "some good brothers and sisters... raised the objection that you did not sufficiently define your position in respect to Jesus of 'Nazareth.' Please allow me space for one paragraph on the emission, in a letter received a few weeks ago from Rew. R. Helser Newton, the last sentence in reply to a question of mine, is in these words; "New Testament crilicism is not ripe yet for summing up." The next day, happening in the bompany of my friend. Mr. Bright, the pidente editor of The Christian at Bork, I showed him that sentence and asked him what he thought of that? His reply was in these words as near as I can recollect; "That's nothing! that's nothing!! Why Rev. Dr. Chambers (head of Reformed Church, New York) says he is waiting for further light on this subject." Now I think this last is something! and the very natural and obvious question which must arise even in minds purely orthodox is, having waited 1,5% years, how much longer most one wait before he can give toll credence to the genuineness and anthenticity of the Gospels, and especially to the incarnation and trinity theories? I was remarkably impressed by the principles laid down by the Brahmo-Sommi as expressed in a late number of the Jorsent, (Jan. 19). It so fully accords with no your, Internation and trinity theories? I was remarkably impressed by the principles laid down by the Brahmo-Sommi as expressed in a late number of the Jorsent, (Jan. 19). It so fully accords with no your, Internation and trinity theories?

city, who is seeking-sight on the subject of spiritual phenomena. Again, I have been disappointed in not finding in any of our paters the enclosed letter which I clipped from The Eventian Poof of this city of Nov. 23. It seems to be a very important letter. A few years ago, I think that paper would not have admitted such a letter, even from a professor of Cambridge University. I frought it up at the monthly medical was appointed to draw up suitable resolutions relative to the subject matter of this letter, and to write to the London secretaries that we would committee to the London secretaries that we would communicate with them from time to time. Last evening by invitation of the Spiritualists of Frobisher Hals. 23 East 14th St., N. C., I repeated my address of September last, on my experiences at Utica and the necessity of reform in the huncy laws of New York, I had a full house nowthstanding the inclement weather, and occupied an hour and a haif.

New York City.

The Consolation that Spiritualism

brings to an Invalid. diter of the Religio-Philosophical Journal

Aside from your JOURSAL, I takes like Olice Branch and the Christian Register (Chitalian); but I seldom keep any of them over a work, sending them abroad, as apostless doing cook—I send them to varied the seldom keep any of them over a work, sending them abroad, as apostless doing cook—I send them to varied them to sufficient States. These persons, and friends through different States. These persons bometimes say to me, "You have given me a push. I feel as though it were living a new life." That class of papers that assume to be favorable to Spiritualism, but fail to work for righteousness among men, when sent to me I cremate at sight. I feel that such papers should be "Anathena-maranda." To my mind Spiritualism ha religion, broad high and sublime! During these faye years that I have been I ying on my back, waiting for Charon to come with his boat and ferry me o'er the swelling food, Spiritualism has been to me as a bright star, peering out from behind the clouds in a dark night. It has made, of my otherwise lonely couch of suffering, relatively a bed of roses. It is one of heaven's Bordentown, N. J.

White Ludy.

The White Lady.

The cable has been called into use to inform the New World of the reappearance of an angust phantom known as the "White Lady," who is popularly supposed to be attached to the fortunes of the house of Hothenzollern. The function attributed to her white ladyalip is that of a berald. It is believed by the German people that she never comes for any other purpose than to announce or indicate the approaching death of some member of the imperial family. Ferhaps the most interesting feature of the case at present is that the rumored appearance of the "White Lady" is thought worth; of general announcement for no other reason apparentity than because the imperial family of Germany is concerned. Even in a stepdical age the fascination of rank and position thus lends respectability, if not a credibility, to a legand which would almost certainly be dismissed with contemptuous ridicule, if related concesting some unknown and insignificant person or family. The Spiritualists, of course, claim that the appearance of the "White Lady" is merely an illustration of a well-established and quite common class of phenomena. The Society for Physical Research however, ought to avail itself of so good an opportunity to investigate. That the members of the Hohenzoler family themselves believe in the "White Lady" has been positively asserted, and it is by no means improbable.—Chicago Tribune.

Upon the arrival of a train, an old lady affectionately greeted a young lady as follows: "Well, how'd o, Mariar? Why, how funny you look! Didn't hardly know ye! Got your false teeth, aim't ye?"

Optimism.

I'm no reformer: for I see more light
Than darkness in the world; mine eyes are quick
To catch the first dim radiance of the dawn
And slow to note the cloud that threatens storm.
The fragrance and the beauty of the true
Bellight me no, slight thought I give the thorm.
And the sweet musicod the lark's dear song
Stays longer with me than the night-bawk's cry.
And even in this great three of pain Tadjed life.
I find a rapture, lioked with each despair,
Well worth the price of anguish.
I detect

Well worth the price of anguish.

More good than evil in humanit?.

Love lights more fires than hate extinguishes,
And men grow better as the world grows old.

—Ella Wheeler in The Manhattan.

Many a Song.

Many a song that is glad and gay, Like notes that are sung by a dying swan, Tells of a joy that has faded away, Itreathes of a hope that is gone.

Fragrance distilled from the heart of the rose lifd in a flask, placed in a room, A man whole shind no difference knows From the flower in its full perfume.

But the heart of the singer knoweth the grief, Eyes that are opened the truth discern. Love like a flower is pleasant and brief, Let us cling while our bosons yearn. —Minute C. Baillard.

Address.

To the Spiritualists of Michigan: The Michigan Association of Spiritualists is purely and emphalicatly a spiritual organization, having in view the advancement of the spiritual cause. It has no individual interest whatever to serve, but will seek to uphold all reformatory or humanitarian movements. It is the only general organization in the State having in view the interest of the spiritual cause. It has the sympathy and support of a unifority of the more promisent Spiritualists therein. It is to be hoped, and would seem reasonable to expect, that all true and earnest Spiritualists in the State will give to this Association their cordial and hearity support.

The officers thereof most respectfully request that as many as possibly can, will attend the annual meeting at Kalamazoo, February 22nd to 24th next, and take part in its deliberations and work.

As Spiritualism is true, so let us direct our best energies to its promulgation and best development.

J. P. WHITISO, Pres. DR. J. A. MARYIN, Secty, Detroit, Jan. 23, 1881. 210 Woodward Avenue.

J. P. WHITING, Pres. DR. J. A. MARVIN, Sec. 7, Betroit, Jan. 23, 1881. 210 Woodward Avenue.

Tenderness of Thackeray: The last years of Thackeray if the were given to the affectionate care of his insane wife. Her disease was not of a violent type, except at intervals, but she required constant oversight and attendance. To secure this Thackera possible that house in the country near London, in which the invalid was surrounded with every comfort that love and sympathy could devise. As she still craved his presence and seemed unhappy when he was out of her sight. Thackerar made frequent visits to her in her retirement. These were the hours which his enemies declared yere spent in the midst of all kinds of faillestand? Excesses. They were devoted instead to soothing the invalid-reprinings and quieting the unreasonable suspicions of a wife dearly beloved but hopelessly insane. In one of his unpublished letters he relates without complaint but in a strain of heart knoken resignation, that sometimes his wife could only be appeased in her insane moments by being permitted to beat him withher to hours or until the violence of her passion had passed, when he would emerge from her rooms looking like one "who has died once add comes unwilling back again to a hateful existence."

Religiou in Russia. There are fewer sects in Russia than in other Christian nations. Inside the Greek church are two parties seemingly necessary to any large body, whether political or religious. Outside of the national faith are the Raskoniks, numbering from 16,000 to 17,000. Hitherto they have been forthidden by law to meet for religious worship of even to go from home except for a limited distance. At his command the Carr issued an imperial ukase granting religious liberty to these schismatics. There are also the Stundists, of Bible Christians. In addition to these, there is at St. Petersburg a clique of a ristocratic religionits who meet from house to home. They are called Paskovites, one Faskov, being the originator of these societies.

meet from house to house. They are called Paskoritles, one Paskov_leing the originator of these societies.

Mars. A remarkable feature of the two satellites of Mars, which were discovered about six years ago by Prof. Aspid. Ball, is the proximity of the inner one to the planet, its distance from the center of the latter body being about \$4,000 miles, and from the surface less than \$4,000. "If," says Prof. Newcomb, "there are any actronomers on Mars with telescopes and eyes like ours, they can readily find out whether this satellite is inhabited, the distance being less than one-sketieth that of the moon from us."

Mineral Water. From experiments upon dogs, Lewachew and Klikowitch have concluded that the effect of ordinary mineral waters is to increase the quantity of bile and to make it more find and watery. This increased flow is beneficial in freeing the gall-bladder from stagoant bile. The action of artificial solutions of alkaline salts, as well-as of hot water, was found to be similar to that of the natural mineral waters.

It is reported that snow obtained in Scotland, Holland and Northern Germany has been subjected to careful microscopical examination, and there has resulted the detection of minute particles of volcanic dust. Similar results in various sections of this country would prove almost beyond question the accuracy of the Java theory of the afterglows which have been noticed in the skies for months past.

A Timely Apparition. At Huntington, Pa, a lady dreamed the often night that her mother, who died thirteen years ago, came to her bedside, cought her by the arm, and told her to get up at once and open kerdoor. She did so, and discovered that the room was full of gas from the store. She is satisfied that the timely appartition of her mother saved her life.

Liability. Under Mississlppi Jaw a woman is lable to indictiment for assault if she strikes her hus-

her life.

Liability. Under Mississippi law a woman is liable to indictment for assault if she strikes her husband; but the man is not liable for assaulting if he usee a switch no larger than his little fluger in doing so. It is now proposed to so amend the statutes as to give the wife the same immunity that her husband

enjoys.

A Dreum. A fatmer at Sedalia, Mo., who frequently missed small sums of money, dreamed that one of his servants, a young woman, took the money and held in the mattrees of her bed. The next day the mattrees was opened and the money found. The girl has been transferred to jail.

Old Bat de Prure, who fought with Jackson at New Orleans, is hale and hearty at Marshfield, Wis., at the ripe old age of 105. He says that for over fifty years he did not sleep under a roof. He smokes, drinks, swears, chews tobacco, plays poker, and for the last few years has taken kindly to a right-cap.

I was troubled with Catarrh for 15 years— Ely's Cream Balin has opened my nostrils, and re-duced the inflammation—my eyes can now stand strong light.—N. Feg.ey, Wilkesbarre, Pa.

A mother said to her little girl one day, "What a large forehead you have got! It is just like your father's you could drive a pony carriage round it." To which her brother, fire years old, said, "Yes, mam-ma; but on pa's you can see the marks of the wheeks."

Brown's Bronchial Troches for Coughs 2004s: "There is nothing to be compared with em."—Rec. O. D. Watkins, Walton, Ind.

A medical student says he has never been able to find the "tone of contention," and wonders if it isn't the jaw-bone. We suspect he knows the location of the "funny-bone."

Mrs. P. Rucker, of Davis Mills, Va., says: "Dr. Richmond's Samaritan Newtone cured my daughter's fits." Call'for, it at your Druggists,

An old lady down in Maine says her daughter has, just bought an elegant "cabin organ," and she thinks the "nux vomica" stop is just lovely. Good and clean fatherhood is as essential to the highest development of the race as great and clean motherhood.

A SURE THING.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. Ta., when he was but 49 years old found his hair growing gray. At 59, his hair and whickers were entirely white. So they continued until he reached-09 years of are, when he began using AVEAUS HARL VIGOR, there buttles of which sufficed to years of the property of the pr

color.

Miss. August Valenting, of Boffalo.
Mrs. O. O. Prisscott, Charlestorn,
Mrs. August Valenting, of Boffalo.
Mrs. O. O. Prisscott, Charlestorn,
Mrs. O.

Medicinal Virtues.

A Toilet Luxury.

The rare medicinal powers, encilient, stimulative and tonic, possis-early Avent's Harr Vigor enable it to cure specially. Sale Rheun. Seal. Head. Tetter-cores. Dandruff, Homors of various kinds, and other disease of the scale highle to cause bashness. It is not a dre, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by forms, ing back the vigor of vontil to file roots and color giands of the hair.

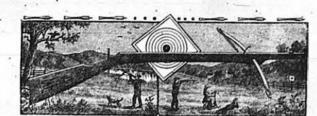
The wife of Dr. V. S. LOVELACE. Locelees, Kg., had very had Tetter Sores on her head. Avenus Harr Vigor capan, 17s. was cured of Scald-Head by Avenus Harr Vigor of Intolerable Rehing of the Scaly.

Avenus Harr Vigor of Br. Vigor of intolerable Rehing of the Scaly.

Ayer's Hair Vigor,

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists.

IMPROVED RUBBER TARGET GUN!



This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

please say you saw this advertisement in the Religio Philosophical Zon



BUY NORTHERN CROWN SEEDS. Produce by all odds the flood of the flood o JOHN A, SALZER, La Crosse, Wis.

1870-THE IOWA FARMER-1884 THE OLDEST, LARGEST AND BEST



Stock & Agricultural Journal
In the Northwest. ENLARGED AND IMPROVED.
Improved Michods of Farming. Breeding
of Improved Metock. Dairying and Fruit
Growing. Farm Crops and Frospecies.
Are all treated fully in our columns. Besides we have

FOR A SUCCESSION THE ENTIRE SEASON DIANT . PEA

Pea, Bilas' Abundance...00 pods ometed as a single, plant. Very predictive, 15 in di inches high fecues Eady. Excellent quality. 2 cents per nadar; 1 and 1





ish, Russian, Electric, Sniphur, Mer-curial, Roman, and other Maricated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en-trance on Jackson-st., near La Salle, Chicago.

These baths are a great havory and most poten curstive accut. Nearly all forms of thesess hapddy Hespopers Under Their Indiaces when properly administered. All who try them are delighted with the effect. Thousands of our best offinest can cently to their great curstive properlies. Try them at once, and under for yourself.

ELECTRICITY A SPECIALITY. The Electro Thermal Bath, as given by us, is par excellence in Nervous Committee and the Committee of the Comm

RATEROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Leave.		I Arrive.
9:45 am 1	Davenport and Peorta Express	1 5:50 pm
12:05 pm +	Council Bluffs & Peorts Fast Express	+ 2:30 pm
12:05 pm †	Kamess City, Leavenworth and At-	
	chima Express	† 2:30 pm
11:00 am *	Minneapolis and St. Paus Express	* 3:00 pm
11:00 am b	Kansas tity, Leavenmorth and At-	
	chison Express (Sundays)	b #:00 p m
4:45 p.m. r		#10:10 am
9:15 pm:::	Council Blutts Night Express	1 6:50 am
10:00 p mil	Kansas City, Leavenworth and At-	
44.44	chtwon Night Express	2.6:20 am
10:00 bm 11	Peorla Night Express	1 6:20 am
with purit	Minneapolts and Nt. Past Fast Ex	
A	press.	1.6:50 am
days thatt	Daily Except Stretays. 11 Daily, Ex y, Except Monday. 6, Bunday only.	cept Satur-

MAN AF



"ALBERT LEA ROUTE.

All Through Fascengers
Trains.
Trains.
Trains.
It is not asker all principal Ticket Offices in
the latest states and Canadan Ticket of fare all
Baggage checked through and rates of fare all
ways as low as competitors that offer less advan-Bages ways as low as competitors than ways as low as competitors that ways as for detailed information, get the Maps and Folds.

CREAT ROCK ISLAND ROUTE, OCK FORMAT OF Address
E. ST. JOHN,
Gen 1781, & Page, Ag. R. CABLE, Geringer. Ger GHICACO.

FREE OIFT 1 A copy of my MeuReuse Book will be sent to any person afficied with Consumption, Bronchitze, Asthma, Bore Throat, or Nasal,
Caterrh. It is eigenstip printed and illustrated; 148 pages,
12ma, 1870. It has been the means of anying many extracted
age for middling. The Bost is to treatment to persons softening
with any disease of the Nose, Throat or Lungs. Address,
DR N. E. WOLFE. Cincinnal, Okto.

127-481.

For Sale at the Office of this Paper.

anner of Light, Boston, weekly... Medium and Daybreak, London Eng., weekly.... Olive Branch, Utica, N. Y., monthly...... Farmers' Call.

bas no equal. Ten departments, all full. Medical formule and Workshop new features. 32 pages. Cast tents to agests. FARMERS CALL, quincy, III.



D. M. FERRY & CO. SETROIT.

Sedgwick Steel Wire Fence



Forty Years Old!

CHICAGO

THE

GREAT

WEEKLY!

Filled with the latest and most reliable news and market reports, and choicest miscellany carefully compiled and kept entirely clean; avoiding sensationalsm; it is the paper for the

Farmer and his Famil

SAMPLE COPY.

FREE:

JOHN R. WILSON, PUBLISHER

Chicago Evening Journal,

159 and 161 Dearborn St., Chicago, Ill.

Deter Henderson Co SEEDS

mbraces every desirate. Novelty of the season, as well as all standard kinds. A special feature for 1881 is, that you can for \$5.00 elimbet Seedaor Plants to that value from heir Catalogue, and have in \$5.00 elimbet, estimates a standard and of Rear Heriston's New Book. "Garden and Farm Topics," a work of 250 pages, hundesmely sound in cloth, and containing a steel portrait of the author. The price of the Book alone is 1.50. Catalogue of "Every thing for the Garden," giving details, from on application. PETER HENDERSON & CO. SEEDSMEN & FLORISTS,



spiritual status. One can seek earnestly to become perfect in each of the moral virtues; and he can put all his energies into such effort. He can, at all times, seek to know the right, the true the pure, the holy, just and good, and he can do the best possible in himself to actualize the same in his life and conduct. No one hoping to accomplish a perfect desting can ask to be excused from undertaking such a life. And one who seeks in this manuer will certainly attain a higher status than if he did not seek at all. If man is to be blessed in any respect, he must conform to the conditions upon which the blessings can be obtained. He who plows and sows his fields and cultivates them with care, will put himself in a condition to obtain the blessings of the sunshine and the shower, so far as the harvest can biess him. Physical blessings come from obedience of physical laws. Social blessings result from obedience of seelal law; so of intellectual, moral and spirithal hessings. Obedience is blessed; and disobedience is cursed by the same law. Blessings and curses; so far as the power is concerned, have the same source; and they are made the one or the other through the condition and relation of the recipient of the same. Every true and orderly state and relation, physical, social-intellectual, moral or spiritual, secures the blessing called good; and every false and disorderly one, receives the curse denominated evil.

What, then, constitutes the true spiritual status, which will inevitably bring, with it spiritual blessings? That status which on attains by becoming perfect in, the spirit of the moral virtues; which brings him in life and character, into harmony and oneness which constitutes coming to Christ and finding redemption and salvation-therein.

Jackson's Reply to Tiffany.

Jackson's Reply to Tiffany.

Joel Tiffany—Dear Brother: I desire to bring this correspondence of ours to a close for the simple reason that both yourself and the gentleman I. B. L., who comes to the rescue from Bethlehem, Pa., in the Journal of the 19th of January, misrepresent me, and broadly imply that I have not spiritual perception enough to understand you. I might return the compliment by stating that neither of you seem to exercise common sense enough to take my meaning. Now you have in promulgating your views occupied far more space than I have in probing them; therefore, unless you break out in some fresh direction that appears rationally unsound, it would seem quite fair and safe after this to leave all the few points that are between us to the discriminating judgment of the readers.

You complain that I do not meet your points. I thought I had, where they were clearly expressed and seemed objectionable, or to demand notice. When you asked to know what It was in the "Christian system" that unbefineds the nature of their objections, and that they were mainly made against what is called the orthodox Christian system, which now and for nearly two thousand years has been intriully prevalent in the world; and which, for the most part is consistently founded upon the teachings of Jesus and his followers. Yet yourself and I. B. L., both claiming to be spiritually minded gaen (as your writings imply) choose to misconstrue me as upholding this, de facto "Christian system" to be a worthy system of ethical and religious teaching.

This, Brother, you should not do, because, the main reason that I wrote you was to bree

were town presented for the simple resonant that both powers of an extra commencation. In the form the theben, Pa., in the Journal of the plant of t

ence" in the mind, very much depends upon the healthful, normal, rational condition of the mind itself. This is a very simple truth; but if we and all of the JOURNAL'S readers fully "cognize" it and the foundation on which it rests, this reminder of it may pay for some of our heretofore wasted words.

Permit me to advise all to stay down on the bed-rock of common sense and demonstrated knowledge, both in the physical and spiritual, cultivating good in a more plain and rational way. It was the perceiving of you Brother Tiffany, as out of this safe path, and in a somewhat slippery position, that led me to vex you with the talk of "muddy water," "uncertain current," etc.

As to criticising your rhetoric it was rather presumptions in one who confesses his own writings very imperfect, and if your teaching were otherwise all sound and consistent with true progress, the rhetoric would matter comparatively little.

J. G. Jackson.

PROGRESS!

Public Workers-Infinite Variety-Natural Endowments—The Law of Growth—Inher-ited Characteristic—"Thou Shalt not Cov-et"—Acts of Cruelty—Transmission of Con-ditions—Infanticide, and the Results that Follow - Embryonic Germs - Kleptomania.

BY J. SIMMONS.

Progress, to be enduring, must of necessity be in harmony with the laws of nature. By those familiar with the advent and growth of modern Spiritualism it will not only be conceded, but claimed, that a careful study of its philosophy has proved more effective in awakening individual thought in man, with a desire to know more concerning the relations he sustains to the world by which he is surrounded, than any other philosophy that has ever been presented for his consideration. In pursuing these investigations his reasoning powers have grown, expanded and strengthened by use, until he unhesitatingly undertakes the solution of problems long held to be beyond the power of reason to decide, and on which its light had never been allowed to shine.

lies in the thoughts and aspirations of those whose offsprings in coming generations will by their daily conduct demonstrate that they are endowed with noble principles, the legitimate result of high and holy aspirations pervading the mental atmosphere by which they were surrounded during the period of their antenatal existence. These principles apply with equal force to the other side of the question. That is, if mental asy irations of parents are transmissible, need we wonder that crime prevails to such an alarming extent?

of parents are transmissible, need we wonder that crime prevails to such an alarming extent?

What mother reduced to poverty, surrounded by a family whose necessities she is unable to supply, could be expected to so control her aspirations as to obey the command. Thou shalt not covet?" Circumstances beyond her control seem to conspire against her until, looking out upon the world she sees no other way of escape than to halp herself to whatever may be within her reach.

The transmission of these conditions must occur in overwhelming numbers, the result being that thousands are borh who would be untrue to their natures if they did not steal. By a close observance of these laws, it will readily be perceived that in like manner baser criminals are made. The prevalence of infanticide points with unerring aim in that direction. Developed under a heart intent on destroying life, its nature thus moulded mulfests itself in acts of cruelty, and will unhesitatingly resort to the use of death dealing weapons whenever the passions are aroused. Then, if it be true that the manifestations of life are in accordance with its environments, the importance of directing our attention to methods calculated to improve the environments becomes at once apparent; which, to be effective, must cover that period in which the new life is being formed.

In orthodox circles one so-called conversion is often made the occasion for great re-

In orthodox circles one so-called conversion is often hade the occasion for great rejoicing. While I do not object to a man's being converted or born again, for all practical purposes I prefer the man who was born right the first time. That these ideas are steadily incleasing in the minds of intelligent men and women, there can be little room for doubt, though years of patient toll must be endured before they will become the prevailing sentiment among the masses.

Growth from a state of barbarism to the civilization of the present time, has been slow but sure. Realizing this fact, those laboring for the elevation of humanity are encouraged to continue their efforts. At the same time while pointing with pride to the liberty and freedom enjoyed under our institution, advanced minds readily detect traces of heathen customs and i ideas that serve to blot or mar. Conceding the human mind to be susceptible to inspiration, and that its surroundings exert an influence in determining its character, let us consider some of the methods adopted for the suppression of crime, with the view of trying to ascertain whether they are founded on principles of wisdom and justice, or whether they are relicable they are founded on principles of wisdom and justice, or whether they are relicable that they are founded on principles of wisdom and justice, or whether they are relicable that they are founded to principles of wisdom and justice, or whether they are relicable that they are founded to principles of wisdom and justice, or whether they are relicable that they are founded to principles of wisdom and justice, or whether they are relicable that they are the area of the principles of cruelty, whether sanctioned by law or not, serve to harden the interesting that would shock us on witnessing whem for the first time, case to do so in proportion to our familiarity with them. Therefore, exhibitions of cruelty, whether sanctioned by law or not, serve to harden the summary and the sanctioned by law or not, serve to harden the summary and

The other day a priest in Kerry, says the St. James' Gazette, went to his Bishop: "I want you." he said, "to give me a general dispensing power for cases of perjury." For perjury?" said his lordship. "What do the perjury?" said his lordship. "What do the people want with that?" "Faith?" answered the good father, "they can't get on without it. For, first of all, the Moonlighters come to them and swear them that they must say that they didn't know who they were; and then there's the Arrears act and they have to take the eath they're not worth a farthing; and you know in the Land Court they can't get a reduction till they say they can't pay the rent. In fact, my lord, the poor people have to perjure themselves at every turn."

"Life of William Denton, the Geologist and Radical." Price only twenty-five cents. For sale at this office.

"How to Magnetize," by J. Victor Wilson Price twenty-five cents. For sale at this

Terrible Catastrophe at Al-lance, Ohio-The Independent Church.

The Independent Church.

To the Editor of the Religio Philosophical Journal:

We had a terrible catastrophe here yesterday. About four o'clock Mr. F. M. Orr's stove and tin store, a fine new building, and an ornament to the city, was blown up from an explosion of gasoline, killing and horribly burning seven person: Mr. Orr, son, daughter and grandchild; also Mrs. Evans and two children. Three other buildings were completely destroyed by the concussion, besides much damage done to plate-glass fronts and windows for a square or more away. There were several persons injured besides, but none dangerously. I believe we feel the catastrophe more keenly because they were old and well known citizens that have grown up with our young city. The mourning friends have the heart-felt sympathy of the whole community.

THE INDEPENDENT CHURCH.

The Independent Church of Alliance, Ohio, still lifes. Mr. and Mrs. J. T. Lillie have now been with a one month, wit. the exception of one Sunday occupied by B. F. Underwood, the Lillies speaking that day find the following Monday to Salem, where they conducted three services, two on Sunday and one on Monday evening, to full houses, leaving them hungry for more of the same kind. Mr. and Mrs. Lillie stay with us through February; each one' is a host in their respective lines, she on the rostrum, he with the music which chairs the prople almost as much as her masterly inspirations. We are sorry they cannot remain longer with us, for their stay here is a feast of fat things through all the time. There was an entertainment at Independent Church, last Thursday evening, by the children and young folks, which was a grand success. The crowning feature and I. T. Lillie, with Allie Pettit at the organ. The instrumental music was rendered by the Haules Orchestra, several of which are small boys who deserve and receive much praise.

W. S. Pettit. praise. Feb. 2nd, 1881.

Spiritualism at Ottumwa, Iowa.

Ottumwa, Iowa, has one of the best Spiritualist societies in the West. Although really unorganized, having neither fresident, vice-president or secretary, yet every thing seems to run in the most harmonious manner. When a becturer is to be hired or a public dinner gotten up for some special object or occasion, the members come together and consult, each one giving his or her opinion, and all unite together for the best integret of the whole. Their Paine anniversary celebration and dinner was a grand success. Both Spiritualists and materialists garpe well pleased with the celebration and the very fine address delivered in the evening by Mrs. Lake, on the "Life and Services of Thomas Paine." Spiritualists traveling through lows should make it a point to stopover Sanday in Ottumwa and attend the lectures and the Sunday School Levenm at the half; it will be unto them like a "spring in a desert place or a well in a thirsty land."

Being out of health I have spent most of the winter here, and shall feel very loth when spring shall come, to leave such pleasant and agreeable people, and such interesting and instructive lectures.

B. A. CLEVELAND, To the Editor of the Religio-Philosophical Jos



CATARRH

Philadelphia.

of gathering in my brad. Was very and gathering in my heat. Was very deaf at perse, and hat discharges from nil care, besides being unable to ferath through my nose. Before the second bettle of Ely's Cream Balm was rahmated. I was currel, and to day enjoy sound health.—C. J. Cortán bettle. Fe.

Cream Balm causes no pain. Gives relief at once. leanies the head of catarrhal virus. Abates tulian A thorough treatment cures. Not a bruild or smull. Applied with finger. S-ud for circular. Sold by daugists. Mailed ELY BROTHESO, Drugeleta Owego, N. Y



MERVE Scroftala, Kings

- Ked, Ugly Blood

Diseases, Dysper
da, Nervoustress,

Headness, Brain Worry, Blood Sers,

Billousness, Cottlemass, Nervous Prostration,

Kidney Troubles and Irregularities. \$1.00.

Sample Testimenials.

"Sampitan Nervine's doing wonders."

Dr. J. D. Lauchin City, Ala.

"Heel It my day to recommend."

Dr. D. P. Laughlin, Clyde, Kanasa "It cured where physician failed," and the server, Pa. Rev. J. A. Edie, Beaver, Pa. Ed. Correspondence freely answered. "Ed. The Br. S. A. Richmond Mcd. Co., St. Joseph. Mo., For testimonials and circulars send stamp. (O AE Druggists. C. N. Critienton, Agent; N. K.

NATURE'S LAWS IN HUMAN LIFE;

An Exposition of Spiritualism

nbracing the various opinions of Extremists, pro and eee, ther with the Author's Experience, by the Author of "Vital

For sale, wholesale and retail, by the Extrato-Pu Cal. Publishing House, Chicago

SUMMIT LAWN Poultry Hards.











Send for Premium List, R. B. MITCHELL & CO ..

24 McCormick Block, CHICAGO, ILL. at once, preserve it for future me



Entirely Hew. Outlit Free. S. S. PUBLISHING CG.

Curing Disease by Spirit Power.

by Lettern; or in Ergent Coast by Telegraph. Idetance no obstacle to curve by this method. Ulive Symptoms, Age and Set. Transact. Examination, Letter of instructions and Treatment, 83: 0. Continued treatment, per week, \$1:00. Treatment to Telegraph, \$5.00. Where medicines are indicated they are magnetized by spirit notwer are magnetized by the state of the spirit notwer are magnetized to spirit notwer and the spirit notwer and the spirit notwer are magnetized to spirit notwer and the spirit notwer are magnetized positions.

MILTON ALLEN, 2411 North College Avenue, Philadelphia, Pa

DESCRIPTIVE ARTICLES

COLDEN NORTHWEST.

The Great Whent and Stock Growing section of World, are published weekly in the

Minnesota Farmer.

(Box 412) MINNEAPOLIS. Minn. Subscription price, \$1.00 per year. Send in your name,

CENTS\$100 SELLING TO MILLUSTRATED STOCK-BOOK Highly rendered by sub suitant, course of disease, symmetric, and consider Cover Let.

OVER 880.000 AIREADY SOLD Demand increasing,
the state of the product of the state of t

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, FEBRUARY 16, 1884,

No. 25

Readers of the JOURNAL are especially requested to end in items of news. Bon't say "I can't write for the reas." Send the facts, make plain what you want to ay, and "cut it short." All such communications will be properly arranged for publication by the Editors, iotices of Meetings, information concerning the organization of new Societies or the condition of old ones; governous of lecturers and mediums, interesting indicated accounts of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as Boasible.

CONTENTS.

BY PAGE.—The Tree of Life. Manhood versus Anti
Or, is Man the Top stone of Creation?
OND PAGE.—The Underlying Cause. Another 'Persec
ed.' Letter from Boton. The Producely of Wealt
The Demands of the Present Day. Sunday Trains. Theore Newton Controversy.

LD PAGE.—Wom.—

na Pauk.—Woman and the Household. Which is First Body or Spirity Book Reviews. Magazines for Februar not Before Mentioned. Miscellaneous Advertisements.

OTHER PAGE - Special Notices. Notice to Subscribers Spiritualism and the Eithe. The Iowa State Conference and the Clarton Camp Meeting. An Equivocal Posttion The Enemies of Spiritualism. General Notes. FIFTH PAGE.—Iditeracy in the South. Prof. Hermann Ulrici

The Society for Psychical Research. An Endorsement o Judge Tillany. Terra Haute, La Fayette, etc. Miscel Janeous Advertisements.

FETH PAGE.-Close by Me. Notes from Philadelphia. Mrs TH PARK—Close by Mc. Notes from Printadespina. Mrs. Maud E. Lord is St. Louis. Symposis of a Lecture Delivered by F. E. Parasworth, before the American splittig-alies Alliance of New York City, on January 20th. A Strange Occurrence. Note from Miss dennie in Hagan. A Neodiest Alarm. The Efficacy of Fraser. Symposis of Address on Thomas Pathe, Delivering at the Byston Free Thinkers Convention by Samidel F. Putman. Warnings. This Indied of To. Inc. The Pulpit of To-Day, . Parsons Talks Black. A Curiou

The Pupit of 10-184, "Parison Tight Index A Curious Dream. What a Mind ter Says."
EXECUTED ASSESSED IN THE PASSESSED ASSESSED ASS

For the Religio-Philosophical Journal, The Tree of Life.

The visions of one age become the scientific verities of the next. Through the portals of inspiration the ancient seers beheld the Truth arrayed in the rich robes of symbolism. Long afterward the doors of science opened. Her new light reveals the exact form of truth beneath the glittering folds of symbols, metaphors and myths. Science questions all things, but it does not do this to summon the demons of chaos and misrule. to summon the demons of chaos and misrule. It lifts the veil only to show Truth in her

in the nich is seen beheld the ayest in the rich poles of symbolic gridewards in the rich poles of symbolic gridewards in the rich poles of symbolic gridewards in the rich poles of gridewards in the symbolic gr questions all things, but it does not do this to summon the demons of chos and misrate. It lifts the veil only to show Truth in her complete loveliness.

The key to all religious phenomena must be found in the mental and physical constitution of man. For religion concerns itself directly with man's nature and life. The religious critics of our day have attempted to give us "the play of Hamlet with the part of Hamlet left out." They have tried to find an explanation of ancient religious symbols by studying history, language, astronomy, geology, in short, anything but man himself, from whom all religious expressions originated. They have all looked in the wrong place, and searched in sciences which had no application to the subject. Unless, indeed, it be through mere analogies, for the universe is full of these, and any one subject may be used-to illustrate another.

We can best prove our point by examples. We will first take the Tree of Life. The libit opens and closes with that. We shall prove by science that it is an actual tree, and not a mere symbol, and that every part of the description as given in the Bible is exactly true. We must begin by giving a scientific definition of a tree. This will take us to the very units of life itself. When nature builds up the rocky masses of the earth, its solid mineral wails and its vast troughs for the sea, her units of structure are crystals. The lines of force in a crystal point outside of itself. In the engraving they are figured as A B and C D. Along these lines the currents of light, heat and electricity naturally flow. Now step into the domain of animal or plant life. Here we see nature building up all the marvellous structures with organic cells. That is, all the tissues of animals and plants are composed of minute or microscopic bodies, called cells by the physiologists. The little cell is the workshop of life, where all the vital makerials are elaborated. The cell is a sac, it may have a double wall or membrane, and within it has a nucleus or focal point of its

and within it has a nucleus or focal point of its forces. Around this nucleus is a circulation of its liquid contents.

The researches of Schleiden and Schwan had largely worked out the cell-doctrine as early as 18407 and it is now completely established. But a pile or mass of cells without any order would not constitute a living organ. They must have a definite plan of arrangement. This plan is found in the leaf or tree. It essentially consists of a central tube, or vein, with branches or subdivisions which terminate in cells. The veins themselves consist of cells placed end to end. A fundamental law of liquids is the cause of this plan. Both animal and plant-tissues, from the delicate nerve substance to the hard bone and wood, are formed from the plasmic blood and sap. About three-flurths of both blood and result from the formation of the earth's surface. For the vapor which condenses on an upright and smooth window pane and then runs down, shows the same tree forms in a conspicuous way. If we gently pour water which has been thickened

with paint, or otherwise, into a shallow dish of clear water, then we shall see it spread out in the exact form of a leaf or tree. If we reverse the process, pouring a thin into a thick liquid, the same forms will be obtain-ed. Other liquids besides water will take the same form.

thick liqued, the same forms will be obtained. Other liquids besides water wiff take the same form.

The leaf epitomizes the tree. Both have evidently the same plan, as the botanists have long known. The fruit itself is but a thickened or expanded leaf, as we can see by cutting it open. In the cells of the leaf the vital changes take place. The soluble materials have arisen through the stem of the plant, and the cells convert these materials into gum, starch and the substance of woody fibre. The tubes of the leaf are channels for the passage of liquids, or of waves of force, in our engraving, the plan of the leaf, technically called a Phyton, is seen as it appears under a magnifying power of about twenty-five diameters. The cells are pressed together and thus become six-sided. Some of the cells have been shaded, to make them show more plainly.



TREE OF LIFE.

the subject. Moses or the Hebrew seribes without a treatment and the subject. The series of the subject to the

habits and thoughts, which it is almost impossible to compare with ours, and which, therefore, we can neither comprehend nor understand. How often have we read and heard the assertion, that even the most degraded races of men, are infinitely above the very highest possibilities of every other race on this planet. I know this is usually qualified by asserting that man's superiority consists in his capabilities of furare development. I don't want to slander my descendants who may be here 5,000 years from to-day, but I ask, "Who is there who knows they will be our superiors?" It is only inference, founded upon very little real knowledge of man's past history, and a large amount of self-conceit. But suppose we grant the probability as 'in favor of an increasing mental growth, by what right do we assume that our ant compers of to-day, will not also be developing into a grand and yet grander anthood? I was much interested in Sir John Lubbock's prolonged and scientific investigations into the labits of the English ant. After showing a nuch interested in Sir John Lubbock's prolonged and scientific investigations into the
habits of the English ant. After showing a
wonderful, amount of sagacity in many directions, he points us to where they fail in
what, seems a very simple effort of reason,
such for instance as follows: A drop of honey
was suspended so that an ant cond just touch
it with his antenna, by reaching up. By a
long journey of several feet, the ant could get
at the honey. All around was losse dirt, and
a number of spall pelleds of earth purposely
left, so that by placing them as a foot-stool,
the ant might reach the honey and save himself the long journey. Sir John Lubbock noticed that this was never done, but after a
vain attempt to reach up to the honey, each
ant accepted the situation, and took a journey that was equivalent to your traveiling a
mile to get something off a shelf that you
could easily have reached by standing on a
foot-stool. This marked, the present intelligence of those English stats, but I shall show
you that there are mits elsewhere, who would
have understood the situation in a moment,
and acted accordingly; so that the Sugish
ant is to the other race, only like the Australian savage-in comparison, with Sir John
Lubbock. Man prides himself upon his domestle animals. The ant keeps a cow and
drives or carries her to pasture. The antcows are called aphides, and if you care to
watch, you will see an ant go up and touch
its "cow," which immediately gives out a
minute drop, of sweet liquid for the ant's
breakfast or supper, as the case may he.

Man is naturally as lazy as circumstances
will permit; that is to say, he always likes to
get some one else to do his hard work. The
ant might surely pride itself upon its maniy characteristics, for it has learned to captime shimself upon the service he gets
out of other animals. Argubon teils us that
in Brazil the leaf-cutting ants ensained the
hand she has been and competition to a
minute drop of the next argumentate.

Man prides himself upon the service

Verse.

As an architect, the ant actually understands the key-signs of an arch, and bends a biade of grass or a leaf upon which to build, igsPas we erect a wood frame-work for the same purpose. Ants make a superb moriar, and manufacture a censent that holds large leaves into any desired shape for the nest of the green tree ant of Australia. They exercise foresight. Livingtons says the ant-hills are numerous on African plans, and are linguages. четве.

For the Religio Philosophical Journal. The Underlying Cause.

. BY JAMES G. CLARK,

Dr. Howard Crosby, who if not the best of authority on questions of reform, sometimes tells the truth in matters of fact; in a late sermon, he says:

"The Protestant Church is identified with the world. It has a name to live while it is dead. It has turned doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone, family prayer is given up, Sunday newspapers are read, prayer-meetings are ignored, worldly partner ships are formed the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful wil, but we may ourselves avoid it and its doom. We may look to ourselves and our pwn families that we go not with the multitudes of Christians to evil, and perish in the hour when Christ s. all come like a thlef to their dismay."

"It is evident from the last sentence in the Ismay." At is evident from the last sentence in the

when thrist said tome the last sentence in the foregoing extract from the desponding Doctor's sermon, that he regards the world completely in the clutches of the devil, and the church in the graspof the world. This being the case, he advises all good Christians to "Look to themselves and to their own families," and take to the woods. Perhaps some of us can do better than this; but who shall say that Dr. Crosby is not in the main, justified in his conclusions? So far, however, as regards Christ coming "Like a thief to the dismay" of the church and the world, is it not better to consider him always present in the promptings of human conscience, when men inside and outside of the church are yielding to the spirit of selfishness, and doing in nearly all the transactions of life as they would not have others do by them?

We also should remember that God esteems justice more, than sacrifice; that "He that doeth righteousness is righteous," and that he who, inside and outside of the church, lives in constant violation of the Golden Rule, is sof righteous, and hence, no matter how loudly he may pray in the family and in prayermeeting, he can no more be directly benefited by Christ, unless he reforms under his teachings, than a man's hunger can be appeased by the death of a lamb that has been killed and eaten by another man on the other side of the globe.

If Dr. Crosby should style this philosophy

ings, than a man's hunger can be appeased by the death of a lamb that has been killed and eaten by another man on the other side of the globe.

If Dr. Crosby should style this philosophy naturalism or rationalism, it is a great pity this sort of rationalism does not have a wider recognition among authorized expounders of religion. Now there is no doubt in my mind that some eighteen hundred years ago a divinely inspired and commissioned man, a carpenter by trade, quit his work-bench and for three years taught and practiced peculiarity unselfish doctrines, that were in direct conflict with the spirit of the world, as manifested in the secular and religious institutions of his own and the present time, and that he lost reputation and life through the very selfishness which he rebuked and antagonized. The question is, "In what did and does that spirit of the world, which condemned and murdered Jesus, consist?"

It is the same now as when Christ said, "Ye cannot serve God and Mammon;" differing in no important particular from the spirit that is constantly crucifying human conscience and justice to day—conscience, which is the living Christ by which the world and the church are daily being judged and condemned. That spirit of greed and selfishness, which in all the stupendous revolutions and changes of time, has never, changed, is embodied in our financial system, which from time immemorial has controlled and requiated the relations of capital and dabor, manifesting itself—no matter through what varied methods—in the one absorbing sentiment that. "Money is power, and that labor is weakness or in a certain sense slavery."

No doubt some of our wise financiers and "practical" politicans, will sneef at this logic, but by what legic can they answer and refute it? All causes and methods—no matter thow apparently different—which tend to the same results, are identifican, will sneef at this logic, but by what legic can they answer and refute it? All causes and methods—no matter how apparently different—which tend to the sam

controlling Trinity of fift spirits, which has always possessed the world's financial systemmay be named in the following order:

1. Money is power.

2. Get all you can:

3. Use all you get in the pursuit of more. It cannot be denied that there are in every age a few capitalists who have varied the uniform policy of the many, by blessing their fellows with the surplus of their vast means, but these are hardly sufficient in number to give anything like positive shape and character to the whole; and doctrine and prayer have pot helped to establish the dividing line between them and those who are lacking in benevolence and humanity. We have the best of evidence that a great controlling incentive of Stephen Girard's life, was a long cherished determination to found and endow a grand non-sectarian college, which has since been the means of furnishing a liberal education to tens of thousands of young men. Peter Cooper's systematic and far reaching philanthrophy in his own and the present generations, is too well known to require mention here. Gerrit Smith, one of the grandgest figures in history, has a no less bright record.

All three of these men were lacking in the

All three of these men were lacking in the peculiar "doctrine," whose decay Dr. Croeby laments. Two are already canonized as saints by the churches, and the other will be a hundred years hence, when the world better understands and appreciates the wisdom and necessity of a provision excluding sectarianteachings and teachers from the college that bears his name, and which, at that time, of religious intolerance, would have been a bone of contention between a score, of infallible creeds, all claiming an equal chance for their respective dogmas.

A. T. Stewart—peace to his remains, which are said to have already traveled nearly as far as "Wycliff's ashes"—was the most cruel hearted, gigantic commercial pirate, and most adroit and successful cotton and woolen mill stealer and abductor the wicked world ever produced. He was strictly evangelical. So also was Commodore Vanderbilt after being cornered and captured on his death-bed, for speculative ends, by Rev. Dr. Deems. So also was "Uncle Daul" Drew.

Dr. Howard Crosby is welcome to all three, but his wall over dead doctrines will have but little force unless he can first prove that the rationalistic Girard, the liberal Gerrit Smith. Peter Cooper and Ezra Cornell to be bad and mercliess misers, and in turn proves the orthodox Stewarts. Vanderbilts, Drews and Astors to be open handed saints.

The respective records made by these two human quarteties are open to the world, to be read by all men. I challenge Dr. Crosby to present his belection in fair competition with mine before any committee of judges outside of Tophet,—and unless he can secure the premium, I reverently invite him to forever suppress his prolonged how! over the faint brimstone odor left, in the trail of retreating doctrine. The fact is, peculiar docrespective dogmas.

A. T. Stewart—peace to his remains, which

trine is not necessarily help or hindrance to character, save in those too numerous instances where it comes to be regarded as a substitute for right doing. Then it becomes a serious impediment, and degenerates into an excuse for immorality and crime, though it may—like Constantine—march, sin and fight under the bannes of the cross. I do not doubt the great moral and spiritual force back—a longway back—of Christianity; but Christianity, like humanity, is yet in its winter season. It is the constantly repeated history of Jesus, rather than his warning and controlling spirit, that separates, or rather distinguishes, the church from the world as tending the questions of capital and labor. Both excuse and uphold (the world in theory and paupers, it is true that gospel ministers of all sects, and theachers in spiritual philosophy, as aronle, are faithful in denouncing these infiles, but the uniform charch policy is elither to approve or wink at them so long as rich church members pay liberally for the support of religious institutions,—and wealthy swindiers can stand the preaching from the pulpit provided their practice in every day life is not interfered with. Then, again, individuals are less to blame than a time-honored system which compels business men to fight avarries with avarice, and duplicity with duplicity, or be overwhelmed by a sea of selfshness, which breaks all around them, threatening to drown all who are not skillful swimmers and divers. The world and the church differ more in their treatment of results. One sends its poor to the county house, or allows them the worse fate of being gradually starved and frozen in wretched tenements, while the other, shough ignoring them socially, collects money to clothe and feed them. This is all good as far as it goes,—as cold sunshine in winter is better than lams, and correction bestowed upon them when full grown. To easy that with proper fundamental aids justice and equity, which proper fundamental aids justice and equity are not equal to this sale, saying that

since it was captured and subverted by Constantine.

There can be no sincere belief in the Fatherhood of God without a practical demonstration of the Brotherhood of Man,—and the Christians who treats man as his slave, has no right to say "Our Father who art in Heaven." Dr. Crosby is nearly right in his measure of the Protestant Church, (and certainly the Papel is no better in outward piety, save through the discipline enforced by ecclosiastical despotism, but he seems to have not the remotest conception of the stupendous underlying cause which has produced the deplorable result. That course must be attacked, subdued and eradicated by the ballot.

A religion which moves men chiefly through fear, may be useful in adversity, as in the case of the early martyrs and the Pilgrim Fathers,—for most any one can be pious and prayerful in times of great peril, but it is of little use in prosperity, as it seems powerless to save from that direst of calamities, luxury, which has destroyed so many nations after they had conquered every other foe. There is deep meaning in the petition: "Give me neither poverty nor siches."

The nation that, first/through equal suffrage and law, systematized a plan, which by its peaceful and gradual workings shall tend to banish great personal wealth and grinding poverty from its borders, will be the first to discover the "Fountain of Perpetual Youth." Perhaps, as the fabled fountain was supposed to have been located within our own national domain, the actual one may be realized here. That it will be realized somewhere and sometime is certain. If this people, representing all races, is not equal to it, then it must step aside and make room for a people that is. But we cannot serve God and Mammon. While Mammon is master in the church and State, man is his servant. All this must be reversed before the ideal of the Galliean and other seers can become a thing of life and beauty on the face of the earth. For as unequal distribution of blood in the human wealth and attendant Nieness and vice on the

Another "Persecuted."

Another "Persecuted."

CHAPTER ONE.

BANGOR, Me., January 23.—S. B. Whitney and wife, of Brockton, Mass., who have been giving séances attended by many-prominent citizens for a week or so, were brought to grief last night. Some persons, suspecting fraud. exposed it by grasping the medium, Mrs. Whitney, by the hand and holding her until the lights were turned on, although severely bitten by her. Mr. Whitney assaulted the man holding the woman, but was arrested by a policeman, who was in the room by arrangement, and placed in the lock-up. All present acknowledged the complete exposure of the fraud.—Boston Heraid.

CHAPTER TWO.

BANGOR, Ms., January 23.—Whitney, the man arrested last night for his connection with a so-called spiritual séance, was arraigned in the Police Court to-day and fined \$5 and

costs. He refunded the money taken at the scance last night and promised, with his wife, to leave town. The matter has caused a great sensation here, but owing to the fact that many prominent people here are Spiritualists it was quickly settled. There was a strong disposition on the part of some to let him go without punishment. Some talk was made about holding him on the charge of obtaining money under false pretence, or by some process by which all the facts relative to the scances could be made public. Strange as it may seem, there are a few who are not convinced by the expose of last evening, and still think the spirits of departed friends have been at the previous scances. Whitney says he used to be a shoemaker. He is apparently about 45 years of age, six feet in height has a heavy head of hair, quite gray, a dark moustache, and looks like a man with cousiderable resolution. He is cool and always ready with a reply to interrogators. He said in an interview this morning that he still believed the work last evening was that of spirits.—Boston Daily Globe.

Letter from Boston.

to the Editor of the Religio-Philosophical Journal

The Spritualists appear to be quite as numerada as ever here, and more divided in sentiment on some points than ever before. They seem to be divided into at least three classes; perhaps these, too, should beaubdivided. The Christian Spritualist is not found in large numbers, though doubtless this is really the largest class, when the believers who yet prefer to remain in and with the church are taken into the accounting. Many in the other classes criticise such, for-what they are pleased to call want of independence, but as it appears to me, those connected with the church only hesitate leaving it because so many rooms in the Temple of Spritualism are yet uninviting. I do not feel that they merit censure but rather praise for their desire to hake something they believe clean in all its parts presented to them in substitution for, not the dogma or creed (for that has been given up already) but for the social relations they must yield. Indeed, there is already a move in this direction. One geniteman certainly, if not another such, has opened the parlors of his mansion to invited Spritualists for Sunday meetings. Of course many cry, "Pride, selfishness, snobbery," etc., but so does this class speak of every person who by reason of position, education or culture, do not wish to associate with those without these. Is it not true that the philosophy teaches the natural tendency of a spirit late of the service of those who prefer other methods more congenial? Then why this apparent aspiration on the part of so many Spritualists to impose their society upon those who neither desire nor enjoy it?. There is room up higher, and is it not the wiser way to commend the course of those who prefer other methods more congenial to them, than to criticles their reasons?

While the writer yields to no man in his faith and devotion to Spritualism, he does not care to intrude an unwelcome presence upon any one. It high as well be recognized now, as ever, that as long as there are classes in society there can have a society of the mo

educated class, appreciative encouragement. The death of Wendeil Phillips was announced on yesterday evening. At seventy-two years of age fie passed to the scene of other labors, and history will record his name high on the roll of those who lived for their fellow men. He was a philanthropist; his sympathies went out to the infortunate and the oppressed of every land and clime, and to every pice and nation. As an orator he had no contemporaneous equal; as a man, no higher specimen-existed. Long will millous of appreciative people refer with enilons of appreciative people refer with en-thusiastic encomium to the unselfish man, the friend of humanity, the brilliant orator, Bos-ton's illustrious son, Wendell Phillips!

friend of humanity, the brilliant orator, Boston's illustrions son, Wendell Philips!

The press dispatch, announcing "a scheme for capturing Mexicos" by colonizing that country with our colored population, is extremely laughable to such as know how joyonsly very nearly the whole Mexican people would welcome annexation to our country; the church party, as they would have that liberty which is now denied them; the laboring class, as they would then not only be provided with employment, but at a price which would enable them to sometimes become independent of employers. We have then but the governing class remaining, who compose but a proportionally small number of the Mexican people, and they would be only too glad to be annexed, provided, they were "seen" properly. President Barrios, of Gautemala, visited Washington last year without other object than a sale of that exceedingly desirable and valuable country to the United States, but our noble and patriotic rulers, understood so imperfectly either the advantages to be derived from its sanexa-

tion, or the political effect, that they dared not entertain the proposition. As, however, it is manifest destiny, that the States of Mexico and Gautemala must sooner or later become a part and portion of our country, it behooves our people to study this question, that when public opinion be once formed, it may be correct and the power used for good. Only those who travel in foreign lands and have an opportunity to know, can appreciate how pitiably unfortunate and weak is the United States in its diplomacy. If other proof were required, the manner in which the commercial treaty recently negotiated between this country and Mexico, has been handled in our Senate, should satisfy the most incredutions.

CAROL.

Boston, Mass., Feb. 3, 1884.

The Producers of Wealth-The Demands of the Present Day.

To the Editor of the Beligio Philosophical Journa

To the Editor of the Beligio-Philosophical Journal:

I noticed an article in a late number of your paper upon the "Danger of the Day." The only way to avert a bloody revolution, is for the workers or producers of wealth to unite and strive for a method or system that will give them more of the results of their fabor. One-half that the formers raise here, the R. R. Co's, get, or its equivalent, for carrying the rest to market; though the people have given them hundreds of millions of acres of land, and millions of dollars in money, yet they rob those that have built the roads for them, by extorting the most of the results of their labor.

The remedy for this evil for the people to take control of the railroads, on the same principle that they are run through the farmers fields, by the law of eminent domain. The government should pay for the railroads, not for the watered stock, but what the railroads actually cost. Telegraphs, mines large foundry works and great factories of all kinds, should be controlled by the people. Then if we wanted any of the results or benefits from these industries, we could get them at cost, as we have our letters carried, and those-dadustries that could not be conducted in the same way for the benefit of all, could be carried on in an isolated manner for the benefit of those that united and cooperated. In all localities, industries could be conducted on this principle. Then labor and capital would be united, because labor would own-capital; now capital makes labor its save.

ducted on this principle. Then labor and capital would be united, because labor would own-capital; now capital makes labor its slave.

Under a system of unity, various industries could be conducted in a cheaper way than under the present competitive system, for the farm and factory could in a great many instances be brought together. If the land were tilled in large farms of ten or twenty thousand acres each, (then they would not be as large as Dalrymple's fifty thousand acre farm or Dr. Glenn's farm of the same magnitude, in California, a great amount, of manufacturing could be done on each one, in the village that would be naturally in the center. All could be busy during the wider, manufacturing something, and all would find employment duffing the summer in the fields. Now thousands are out of employment on the farm and in the cities during the winter, while under a system whereby farming and other industries could be brought in closer relation, all would find-employment. Then, instead of the farmers toiling fourteen or sixteen hours per day as they do now, they would have the help of those who, during winter, were file, as the work, or most of it, could be done in the factories during that time, and in order for all to have work, the hours of labor each day would have to be reduced; each could receive according to the time he or she was busy, and each receive of the profits, accordingly the time worked. All would receive the benefit derived from the soil and from the labor-saving machinery, so that would be exact justice.

cording to the time worked. All would receive the benefit derived from the soil and from the labor-saving machinery, so that would be exact justice.

Some such system must be inaugurated in order to keep the land and machinery from falling into the hands of a few. In accordance with the method we have set forth, the more machinery that takes the place of muscle, the better for the people as a whole. Now, under the present system, it is a great curse to the working class, because it throws them out of employment; if it did not do so, the machine would not be of much value. We will suppose that a machine is introduced in a shop that would do the work of ten persons; naturally, nine would be thrown out of employment. We are aware that it would require some to make the machine in other shops; at least one half would be thrown out of work.

The government should reclaim from the railroad companies millions of acres of land that they have forfeited; then it should establish the working people in colonies, placing the best Superintendents over-them, and loan them means to start with, which could be paid back. The people or government have thought nothing of giving to the railroad companies millions of acres of land and millions of dollars in 'money. The Kansas Pacific received twenty miles on each side of the road as a gift (the alternate section), and sixteen thousand dollars besides for every mile of road made, and it is the crookedst road I ever travelled upon. If it had been been straight, sixty miles could have been saved. It is claimed by the best engineers that the expense of constructing it should not have been more than sixteen thousand dollars per mile.

Under a co-operative way the producers could control four-fifths, at least of whether could be producers.

saved. It is claimed by the best engineers that the expense of constructing it should not have been more than sixteen thousand dollars per mile.

Under a co-operative way the producers could control four-fifths, at least, of what they produce. Now they gan't control only one-fifth of the results of their labor. People that had large farms'then could not hire labor in time, after a great many such colonies had started, because the workers would be foolish to labor for them when they could get more of the products of their efforts when they worked for themselves. Those that have small farms would soon see the benefit of such a way, and sell out to such co-operative societies, because they could not compete with them, not being able to have all kinds of labor-saving appliances. When we adopt such a system, we will approximate the methods of the spirits. We then will be nearer the brotherhood of man. Of all classes that favor this plan, Spiritualists should take the lead. All thinkers cannot fail to see that the present unjust-system can't continue much longer, especially when it is crushing us worse every day.

Ten months since I left my home in Chicago to work for an order (Knights of Labor) that aims to inaugurate co-operation. Since being in the State we have founded Assemblies in sixty-two cities and towns. Any one wishing, in this State or Missouri, to have us give our lecture ("Cure for Labor Strikes") and have an Assembly formed, will please address me, sending their communication to Halsted, Harvey Co., Kansas.

I meet with a great many friends of the Journal; it is doing a good work for teans of humanity. James H. White.

Halsted, Kan.

Vitiated blood needs cleansing, There is only one remedy for all such cases, Samaritan Nervine.

Sunday Trains.

Many of the religious bigots of Massachusetts are using their influence to prevent the running of trains on Sunday, for the convenience of the public generally. Dr. Joseph Beals, a prominent Spiritualist, comes out with an excellent article in the Gazette and Courier-of Greenfield, Mass., and presents his views on the question, which are in harmony with the progressive spirit of the age. He

Mr. Editor: In an article in your last is-sue relating to Sunday trains, the gentleman who presented the petition-to the Commis-sioners is reported as saying that it was con-trary to the law of God to run trains on Sun-

day.

The priests and church members in the days The priests and church members in the days of Jesus were just as much concerned about the violation of their Sabbath laws as the same class are to-day, that the Sunday laws will be broken. Every one who is familiar with the teachings of Jesus (and those who are not should carefully study them) know what He thought of those people. If I am rightly informed, one of the laws of the Jews was that no burden should be carried on the Sabbath day. You will also remember that many of the wonderful cures performed by him were done on the Sabbath day. Read the Sth. 9th and 10th verses of the fifth chapter of John: Sth. "Jesus saith unto him, rise, take up thy bed and walk;" 9th, "And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath," Jesus therefore said unto him that was cured, it is the Sabbath day; it is not lawful for thee to carry thy bed."

I will also make a few quotations from prominent men, who are still considered by some as authority in such matters:

"The Sabbath was made for man, and not man for the Sabbath."—Jesus.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man, therefore, judge you in respect of a holy day, or of the new moon, or of the Sabbath days."—Paul.

"These things refute those who suppose that the first day of the week (that is the Lord's day) was substituted in place of the Sabbath, for no mention is made of such a thing by Christ or his apostles."—Grotius.

"It will be plainly seen that Jesus decidedly and avowedly violated the Sabbath. The dogma of the assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible.—Archbishop Whately.

"As to the seventh day, that has gone to its grave with the signs and shadows of the Old Testament. Its imposition by law lead to blood and stoning to death those who do but gather sticks thereon—a thing which no way becomes the gospel."—Bunyan.

"The la

The magnificent success of the Spiritualist Camp-meeting at Lake Pleasant, is what troubles the Orthodox Christians, who are in-. stigating this movement against Sunday trains. They desire in some way to restrict their flocks from attending the campand leaving the churches empty.

The Heber Newton Controversy.

The Rieber Newton Controversy.

The Times has so consistently exhibited its love of fair play that it seems unnecessary to appeal to that quality-to-secure in its columns a hearing for the Cralmis which parents may rightfully put fotward in the Newton-Potter controversy. Yet To appeal to it, since several of any children have forsaken the Presbyterian for the Episcopal Church, and, my anxisty is that untruth should not be taught therein as truth to the rising generation, and I wish to urge this important claim through the powerful columns of the Times. If Mr. Newton can make it clear that all parts of the Bible are not of equal authority, no right-minded church people should hinder him For example, he should not be hindered from drawing attention to the familiar discrepancy between the Book of Kings and Chronicles in the matter of the age of one of Judah's Kings. The second verse of chapter xxii... in second Chronicles, in the Hebrew, as well as in our versions, states that at the time Ahaziah ascended the throne, on the death of his father, he was 42 years old, while his father, Jehoram, it is stated in the two verses Immediately preceding, was at that time but 40 years old, while his father—an absurdity Now, this statement as to Ahaziah's age in Chronicles is at variance with the statement. years old, which would make the son two years older than his father—an absurdity. Now, this statement as to Ahaziah's age in Chronicles is at variance with the statement in Second Kings, viii., 25, which places Ahaziah's age, when he ascended the throne at 22 years, or 18 years younger than his father. Some similar cases of the variable reliability of Scripture might be cited perhaps. My point is this: If it is manifest that the Bible contains a historical untrath, or any incongruities, his dufy to the rising generation justifies and requires Mr. Newton's exposition of it. The Episcopal Church cannot afford to attempt to silence him. It can but recoil on its own head if it does. Our children must be taught only what is true. Let the heavens fall if they will. Of that there is no danger. They will not fall.—A GRANDVATHER, IN THE New York Times.

Horsford's Acid Phosphate - IN DEBILITY.

Dr. W.-HOLCOMBE, New Orleans, La., says:
"I found it an admirable remedy for deblitated state of the system, produced by the wear and tear of the nervous energies."

Woman and the Household.

BY HESTER M. POOLE

COMING.

"At even, or at midnight, or at the cock-crowir in the morning,"

or in the morning.

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twillight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
With thoughts of me;
With you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of my feet;
Therefore I tell you.—Watch
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,

In your home,
For it may be through the gloaning
I will come.

It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sund;
When the uncouless night draws close,
And the lights are out in the house,
Wifen the fire burns low and red,
And the watch is ticking loudly
Bedde the bed;
Though you sleep, tired out, on your couch,
Still your heart must walt and watch
In the dark poom. In the dark room,

For it may be at inidnight
I will come.

It may be at the cock-crow,

When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Walling for the dawn
Of the gothen sun,
Which draweth night;
When the mists are on the valleys, shading
The rivers civil,
And my-seming-star is fading, fading
Over the full!
Hebdel! I say to you—Watch!
Let the door be on the latch
In your home.

In your home.
In the chill before the dawning.
Between the pight and morning,
I may come.

It may be in the morning.

When the sun is bright and strong. And the dew is glittering sharply over the little lawn:

When the waves are laughing loudly along the shore. And the birds are singing sweetly—along the door.

With a long day's work before you, You rise up with the sun, And the neighbors come in to talk a little of all that must be done;

But remember that I may be the next To come in at the door,

To call you from your busy work

Forevermore;

As you work youtheart must-watch

For the door is on the latch

In your room,

In your room, nd it may be in the morning I will come.

ECHOES FROM THE PRESS.

ECROES FROM THE PRESS.

All who are students of Philosophy will welcome the appearance of the second number of the Philosophist, published by Thos. M. Johnson of Osceola, Mo. Though essentially devoted to the Platonic Philosophy, the editor defines Platonism to be, in its essence, universal philosophy, and "totally subversive of sensualism, materialism, folly and ignorance."

The Platonist is to be the organ of the American Akademe, recently organized "to promote the knowledge of Philosophic Truth." Dr-H. K. Jones of Jacksonville, Ill., who was the houl of the Concord School of Philosophy, is president. Jof this association, and Prof. Alex. Wilder, so favorably known to the readers of the Journal, is vice-president. It is gratifying to observe that women are not only welcome as members of the Akademe, but as officers also. The secretary and treasurer is Mrs. Julia P. Stovens of Jacksonville, and one of the three corresponding secretaries is Mrs. Isabelle P. Drury of Orleans, Ill.

The Philadelphia Record contains this:

The Philadelphia Record contains this: A WOMAN'S TIMELY REBUKE.

A WOMAN'S TIMELY REBUKE.

One bright woman brought one hundred and fifty young men to terms by a very ingenius performance at a medical clinic at Blockley Alpashouse recently. Three of the fifteen students at the Woman's Medical College occupied sents in the lecture room, and while waiting for the lecturer, who was Belated, the class indulged in some noisy demonstration, which was finally directed in the way of playful banter to the women present.

monstration, which was finally directed in the way of playful banter to the women present.

Suddenly Miss A. M. Field, one of the female students, who is widely known as an eminent missionary in China, arose, and as she began to speak the noise was changed to respectful silence. "Gentlemen," she said, "I have been for eighteen years a missionary in China: The Chinese have no medical science, and superstitious rites are chiefly relied on in the treatment of disease. All the people are in need of medical aid, but the women are the neediest. A Chinese woman would under no circumstances go to a male physician for the treatment of any disease peculiar to her sex. She would be prevented by her own womanly delicacy and by all the notions of modesty held by those around her. She would suffer life-long agony rather violate her sense of propriety. Her father, her brothers and her husband would even let her die rather than allow her to be treated by a male physician. Full of sorrow for the sufferings of these women, I have been looking in Christian America to see what hope of help for them might be here. I have been glad to find that in some of our great medical schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women

schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well, there is no physical salvation for those afflicted ones. And in behalf of those women, who have no medical care while they so sorely need it. I ask from you the courtesy of gentlemen toward ladies who are studying medicine in Philadelphia."

phia."

Miss Field sat down she was greeted with a cheer, and a member of the class rising assured the ladies in a very gallant speech that no annoyance to them was intended. The timely remarks of Miss Field had touched the inform courtesy of the young men and taught them a lesson they will probably never forget.

The Fireside Journal says. "Since Jomen were the inventors of the deep sea felescope, the horse shoe, a machine for separating the cotton from the seeds, one for the weaving of silk, and a life-boat such as that recently exhibited at the Fisheries Exhibition, which it is impossible to swamp, it is not surprising that in the metal trade a woman should have perfected an invention which has no doubt a great future before it, and which has

earned for her in addition to the numerous medals mentioned, the first laureate crown ever offered to one of her sex by the Central Society of French Architects in Paris." The latter clause refers to the invention by which vast improvements are made to the manufacture of brass.

the Solicitor of the Treasury has submitted to the Secretary an opinion on the question of the legality of issuing to a "female" a certificate of license as master of a steam vessel, having reference particularly to the case-of Mrs. Mary A. Miller of Louisiana. The learned Solicitor in reply gave a long, ridiculous and senseless tirade on the rights and duties of women; with no real bearing on the question. These are some of sentences of the Solicitor: "As to the right of a woman to receive a license to command a steamboat, the law is silent as to sex. As a matter of 'propriety,' I do not think such a thing should be done. All the fiddle-faddle of the day that we hear about 'women's rights' is calculated to degrade instead of elevating female character."

culated to degrade instead of elevating female character."
We shall enjoy the rebukes which the Solicitor will receive from those who have time and inclination to hold the mirror up to the honorable gentleman.

The following from the New Orlean's Picagune is interesting as showing how women are frequently led into avocations by circumstances or necessity, and that no rigid laws can decree, regarding her sphere, "thus far shalt thou come and no farther." But few would ever wish to become steamboat pilots, but it is far better to be that than to be idle and dependent, especially with children to rear:

CAPTAIN MARY MILLER TALKS.

"Mrs. Miller is a trim, bonny liftle woman, whom nobody would credit with years erough to be the mother, as she is, of a family of four children, two of whom are almost grown. "I come of a steamboat family, said the lady, 'my father was a steamboat main, and after I married Captain Miller—that was seventeen years ago—I of course spent much of my time on the river. We have a beautiful home at Louisville, and my little ones are all there now, but for the past four years I have been lighing mainly on a boat. My husband used to do nothing but pilot, and I spent much of my time in the pilot house and learned to manage a boat and how to navigate source of my time in the pilot house and learned to manage a boat and how to mavigate certain rivers in spite of myself. There is no reason why a woman should not know or learn how to manage a boat as well as a sewing machine.

"Women often both sould-sould-source."

reason why a woman should not know or learn how to manage a boat as well as a sewing machine.

"Women often lack confidence in their own ability, bazarded the reporter.

"She stared a bit, and then: 'Yes, that is true. They know what to do, but prefer to stand by and tell some man how to do it for them. But, is I was saying, I learned to handlea boat as well as any man on the river, and several years ago I had occasion to test my ability. Once my husband fell ill with fever, and we had a run of half a hundred miles to make with, several landings, in a very crooked bayou. I took the boat's wheel and got through all right, although you would have laughed over the amazement of the natives to see a woman piloting. Several years ago we had to go and take off loaded barges from a large boat stuck on a sandbar above Cairo. My husband had to leave our boat to remain on the other which was leaking badly, and so I took the deck, had the barges made fast to us, turned the boat round and carried her down to Cairo. Captain Cannon said then I had as good a right to a captain's license as any man on the river.

"'What do you do with yourself all the time, Mrs. Miller?' asked the reporter.

"What do you do with yourself all the time, Mrs. Miller?' asked the reporter.

"Well, I manage all the money matters. When we are up in the parishes I buy and load the boat with cotton seed, which I buy after inspecting samples, and bring to New Orleans and sell out to merchants. We carry other freight, of course, and I buy all the boat's provisions, and provisions also to sell to the plantation hands up the country. Then I do all the collecting and banking business. At first the merchants thought it odd to see a woman come in collecting, but I have never yet been treated with any thing but courtesy an' kindness; and, besides, they never halloo out to me to 'call again,' as they might to a man."

mnn."
"Possessed of your captain's license, what
do you mean to do?"
"The sall bean on just as I have been mov-

"Possessed of your captain's license, what do you mean to do?"

I shall keep on just as I havelbeen moving, except that I shall be oftener on deck and looking after the boat when she lands, and puts freight off or on. I wanted a license because I had earned it and wished to undertake when necessary the free duties of a steamboat captain.

"You must not think my life has been eventful. We have never had any accidents happen to us since we have been on the river, and I am not afraid of any. Ours is a thousand mile trip, and I sew, read, write to the children, make out bills, and take the deck when necessary. Not many boats take our route. It is through a beaufful country, and the people we meet at landings all know me. Most of them call me Captain Miller already.

me. Most of them call me Captain Miller already.

"Bo you think steamboating would be a good profession for a woman?

"Certainly not, unless it had come to her, not she to it—as in my own case. Steamboating was forced on me, and the happiest thing it has taught me is, that whatever a man may learn to do, a woman may also, provided it is not a question of muscle.
"Somebody poked an inquiring head in at the door and asked Mrs. Miller if she had taken on that circular saw for the 'wilderness?"

ness?'
"Mrs. Miller donned her business air and
the reporter withdrew."

Which is First, Body or Spirit?

To the Mitter of the Religio-Philosophical Journal

To use Minorest the Beligio-Philosophical Journal:

My attention has been called to an extract from a private letter in which these sentences occur:

"I was surprised, the other day, in looking over "Nature's Divine Revelations" by A. J. Davie, to find that he unequivocally states that Spirit is sovived from Matter. Will you kindly look at the statement? It is in that part of the work in which he begins to describe the first motion of life in the earth after describing the vortex, etc."

Now, as similar passages have been made the subject of discussion before, you will kindly allow me space in which to give an explanation. The seer has here evidently described the development of life on our planet, both from the external and the internal point of view, the inductive and the deductive; as one who find observed only the phenomena, and one who followed the course of the cause of phenomena. The passages to which reference has been made as well as others are written from the external stand-point.

But, in order to get a correct understanding of even the merest outline of a comprehensive philosophy, we must go deeper than that; and from the interior observations of the Seer, we can alone arrive at a correct solution of what the Harmonial Philosophy

teaches. Let those who are in doubt upon the subject turn to "The Principles of Nature," which is a key to the after part of the "Revelations." On page 9) we find this:

"The First or Great Positive Mind operates as a Cause, through Nature as an Effect, to produce (evolve) spirit as an Ultimate. Each form and substance in existence, therefore, is constantly operating as cause, effect and end: and the object of each is to produce (evolve) higher and corresponding results,"

And again, on the same page:

"As the germ of the herb produces (evolves) hody as an effect and seed as an ultimate, so the Great Essence and Spiritual Fountain of all existence produces (evolves) nature as an effect and Spirit as an Ultimate. Does not the internal constitute the substance of the external? Does not Nature as an EXTERNAL effect, point deeply and directly to the Internal or Fountain of its original production?"

"On page 92 in the same volume, we have:

effect, point deeply and directly to the Internal or Fountain of its original production?

On page 92 in the same volume, we have:

"The Original Cause of all things must produce Ittimates to correspond with its own nature. If the original Fountain was Supreme Intelligence by pature, it must produce intelligence as a legitimate result.

If the Original, Positive Mind, theserm—the Intelligent Organism of material and universal Nature, contains within itself all the perfection of beauty and intelligence, infinitely beyond the comprehension of lintle beings, must not the Ultimate, the spirit of man, of necessity be in harmony therewith in all its specific essences and qualities?

The other volumes from the pen of the Secreoutain similar statements. On page 62 of the "Stallar Key," we find:

"Nature's unalterable code is plainly and universally indicated, namely, forms visible are effects which flow from corresponding eduses invisible. A man's body, for example, is the effect of an interior organizing, viviging, sustaining, spiritual individuality. It elaborated his brain, his heart, his organs, his senses, and, indeed, all jarts of his physical temple. Now apply this principle to the organization of the Stellar Universe.

But enough, my purpose is served if it will cause any one to delve within the mine of wisolom contained within the Harmonial Philosophy.

Metuchen, N. J.

Philosophy. Metuchen, N. J.

BOOK REVIEWS.

All books noticed under this head, not for sale at, or can be ordered through, the office of the Religious Philo-phics at Journal.]

An books noticed under this head, he for sale at, or can be ordered through, the office of the plates of the plate

Magazines for February not Before Mentioned.

Wine Awake. (D. Lothrop & Co., Boston.)
Contents: Frontispiece Valentine's Day: The
Church Mouse; Doing as the Romans do; A
Beggar; A glauce at the Bear Family: Af Freiburg Gates; A brave Girl; Bonne Nuit: ThroughFrance in Sabots; Little Luckie; Finding out
the World; Æsop's Fables verified; Molly St.
Leger's Valentine: The Double Wings; A
Double Masquerade; A Dream of the Future;
The Procession of the Zodiac; Camping among
the Sunflowers; in No-Man's Land; A Dog's
Life; Tangles; Tales of the Pathinders; in
case of Accident; Ways to do Things; Little
Biographies; Anna Maria's Housekeeping.
The Art Union. (The American Art Union

Biographies; Anna Maria's Housekeeping.

The ART UNION. (The American Art Union New York.) The first number of this Magazine has the following interesting Table of Contents: The American Art Union. Its plan, organization, etc.; The present Art Union Exhibition; The Etching. 'The Reprimand:' Editorial; Communications; The Tariff Agitation; Alfred F. Bellows: Individuality in Art; An Ode to the Spider; Looking at Nature; Further Words on the Tariff; Recent, Present and Future Exhibitions; General Art Notes.

THE HOMLETIC MONTHLY. (Funk & Wagnalls, New York.) The February number of this magazine is one of unusual excellence; its table of contents is varied and in Reeping with the expressed determination of its con-

with the expressed determination of its con-ductors to spare no cost or pains to make the work the best of its class and indispensible to every minister. The dozen editorial de-partments are full of compact thoughts, and very often originally and strikingly express-

ed.

MANUAL OF EVERTHING FOR THE GARDEN, FOR 1984. (Peter Henderson & Ce., New York.) The contents of this Manual will be found of great importance to those engaged in gardening and Flower culture. This firm are standard authorities and they give all the latest information on the subjects treated. The book is out in good style, the illustrations are highly colored and accurate and the type clear.

clear.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D. New York.) Interesting articles are found in this number under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: The Nucleus of the great Comet of 1882; The Red Sunsets: A vast dust Envelope; Editorial Notes; etc.

LOVETT'S ILLUSTRATED CATALOGUE FOR 1884. (J. T. Lovett, Little Sliver, N. J.) An extensive catalogue of Trees and Plants, profusely Illustrated.

BABYLAND. (D. Lothrop & Co., Bosi A monthly for the youngest readers v pretty illustrations and short stories.

PATENTS HATTI BOOK FREE.

AGENTS wanted for The History of Christianity,
Adenti. A graph chance A \$1 book at the
property proof of the first proof of the
relicious papers mention it as one of the few great relicious
works of the world. Greater success never known by amount
forms free. SPINNON & Co., Publishers, Portland, Malne.



DEVOTED TO ALL BREEDS-THE BREEDING ONTHLY, 1.25 PER YEAR ADDRESS MORRIS IG GO. PUBLISHERS, INDIANAPOLIS IND.





WESER MUSIC HALL



ERVINE Spense, Palling Sickness, Contui-

Nervous and Blood Diseases.

Thousands [THE GREAT] NERVE MEDICAL CO., Sole Pro-prietors, St. Joseph, Mo.

Chas. N. Crittenton, Agent, New York.

KIDNEY-WORT WONDERFUL Why CURES OF KIDNEY DISEASES 0 IVER COMPLAINTS,

because it acts on the LIVER, BOWELS and
KIDNETS at the same time.
Recause it cleaness the system of the poisson out homors that develope in Kidney and Urinary Elessass, Enthusians, Jeanston, Constitution, Prices of in Hardmann, Jeanston, Services Discovers of the Constitution, Prices of the Constitution, Prices of the Constitution, Prices of the Constitution, Prices of the Constitution of the Constitut

IT WILD SORET CURE
CONSTIPATION, PILES
and RHEUMATISM,
By causing FREE ACTION of all the brown CLEANSING the BLOOD

THOUSANDS OF CASES PERFECTLY CURED.

Dry can be sent by mail.
WELLS, RICHARDSON & Co., Burlington, Vt.
3 feed many is they discount for less.

KIDNEY-WORT THE PROOF PALPABLE

IMMORTALITY.

seing an Account of the Materialization Phenomena of Mod-ern Spiritualism, with Remarks on the Belations of the Facta to Theology, Morais and Religion. Dy EPEC CARSENT.

Price, paper covers, No., postage fregl. cloth, \$1.90, postage free For sale, wholesale and recall, My the BELICOLD PRILOSCHII CAL PUBLISHESS HOUSE, Chicago.

· A VALUABLE BOOK.

A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt.

red a valuable work . Price, pamphlet foru For rate, wholesale and retail, by the lixing o Phinosophi-in Principal Hocks, Chicago.

\$65 A MONTH & board for 3 live Young Men or Ladies in such county. Address P. M. Zinol.knik Co. Chicago, Illy.

IT PAYS to sell our Hand Shipber Stamps.

Anakesis "gives oseens as indications refer that it is indications over for Pites. Price \$1. as droggrass, of anni propagator film, sample rec. Ad "ANAK PRIS"

SATHE BEST IS THE CHEAPEST."

SAVENGINES THESHERS,
MILLS, ENGINES HOSELFOWER,
(For all benchmarked purpose, to risk for Year Power,
And Vickors to The Automan & Taylor Co., Manifest, Caso.

Put This Out of Metern to us with The Court of the William Out of the Metern to us with the Court of the Metern to the Metern to

CURE FITS!

Sawing Made Easy
Monarch Lightning Sawing Machine! Seat on Bo Bays MONARCE LIGHTNING SAWING MACRINE

CO. ISE ENGARCH MANUFACTURING DESCRIPTIVE ARTICLES

COLDEN NORTHWEST.

Minnesota Farmer.

(Box 412) MINNEAPOLIS. Minn. on price, \$1.00 per year. Send in your n



A VALUABLE PREMIUM

SUBSCRIBERS

Religio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

CONTENTS—40,000 Wood cute; A table of Spanyme; Endinger; Illustrated with 700 Wood cute; A table of Spanyme; For etg. Words and Parases; Americad Georgraphical Sames; A Beatraphical Societies; A bloor-dations in Commyn me; Select of Proceedings; Simple Rolle or worthing of the foregraphical Societies; Absterdations in Commyn me; Select foregraphical Societies; Content of Commyn of Proceedings; Simple Rolle or worthing the societies; Content of Principal Cities, etc.; Instance Tables; Contage Tables; Death of Jonath April 1998; Content of Principal Cities, etc.; Instance Tables; Contage Tables; Death of Jonath April 1998; A

READ THE CONDITIONS TO SECURE THIS PREMIUM.

THIS PREMIUM.

This complete and elegant inclineary and Encyclopedia of useful humbelers, which retails at 82 LOO and in very labor and humbelers, which retails at 82 LOO and in very lister upon the following extremely liberal terms and conditions: Leab Subscripts who sends in what his consistency of years subscription, one N E W years subscription with the regular subscription price. E25.0, will receive for the earlies a copy of the N attionnal Stantana Discribe as copy of the N attionnal Stantana Discribe and Discription of the Subscribe who is already and in advance at months, or if for a less time renews for one year, and in these case which the mans aim oncome for a new years production. And person on one a single-rise, and the subscriber, is entitled to a copy of the Dictionary as the axes the less subscriber. In advance the impression of me a single-rise, when the production of the Dictionary are in advanced to the subscriber of the Dictionary and the production of the Dictionary are in advanced to the pression of the Dictionary in the production of the Dictionary is the pression. So the existence of the production of the Dictionary is the pression. So the existence of the production of the Dictionary is the pression of the production of the production of the Dictionary is the production of the Dictionary is the pression. value, with receive a copy of the Dictionary.

In order to secure this Premium. Subscriptions must be sent directly to the Publisher and not through

any News Agency.

R emit by Pental or Express Money trader, Registered Lea-t, or Draft on Shar York or Unice an. Do not send Checks, a Local Ends

Address JNO. C. BUNDY. Chicago, Ill.

Treatment For ACENTS \$100 SELLING ET M SELUSTRATES STOCK-BOOK

OVER 80-000 ALREADY SOLD!

JeterHendersonat

\$5,00 PETER HENDERSON & CO. SEEDSMEN & PLORIST 4 7 1

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

Bg JOHN C. BUNDY.

Terms of Subscription in Advance. Date Copy, one year, \$2.50.

"" 6 months, \$1.25

spice cories i cests, specimes cori free.

Emittances should be made by United States

Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Cor-nespondents. Free and open discussion within certain funits is invited, and in these circumstances writers are sione responsible for the articles to which their names

Exchanges and individuals in quoting from the Rz-1810-PRILOSOFIIICAL JOURNAL, are requested to dis-ingulah between editorial articles and the communica-tors of correspondents.

tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected-manuscripts cannot be preserved, heither will they be returned unless sufficient postage is sent with the request. When newspapers or magnifices are sent to the Journal containing matter for special attention, the sender will please, raw a fipe around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, February 16, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old hubscribers who through force of habit or inability, do not keep paid in ad-vance, the credit system is for the presont continued; but it must be distinct-ly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-

Spiritualism and the Bible.

All great gospels that have power to live All great gospels that have power to live and to uplift many souls for ages are inspired. All great religious reformers are moved by the spirit in their, work. Their own inmost being—that "spirit in a man that giveth him understanding"—is all aflame, and is open and receptive to spiritual induences from the higher life. A Buddhist chronicle tells this story twenty-five hundred years

ago:

"At this time, Ananda, and all the great congregation, gratefully attentive to the words of Buddha, as he opened his argument, their bodies and minds worn out, obtained illumination.... They beheld their generated bodies, as so many grains of dust in the wide expanse, now safe, now lost; or as a bubble of the sea, sprung from nothing and soon to be destroyed. But their perfect and independent soul not to bu-destroyed-but ever the same, identical with the divine substance of Buddha."

Emerson wisely said:

Emerson wisely said:

"Out from the heart of Nature rolled The burdens of the Bable old; The illanles of nations came Like the volcano's tongue of flame.

One accent of the Holy Ghost The heedless world bath never lost." This heedless world keeps close hold of some great truths in these living gospels,

nd holds them closer as the ages roll on. Of Mohammed we are told how, when forty years old, "keeping the sacred mouth," the God's truce of the Arabs, in prayer and fasting on Mount Hira, a huge barren rock, torn by cleft and deep ravine, standing out solitary in the white glare of the desert sun, he thought he heard a voice saying "Cry," and asked, "What shall I cry?" when the answer

"Cry, for thy Lord is the Bountifullest!
Who taught man what he did not know
Shun abominations
And wait for thy Lord."

And so began his gospel, and his work fit-ted for his age and race, not for ours. These inspirations and these gospels are

valuable, but not infallible. The Bible is not, to the thinker of to-day, the book-one and infallible, direct from Deity-but a col lection of divers writings; in part of lofty ethics and the sweet intuitive morals of the Nazarene; in part of low ideas of God and man, the wrath of a dread being in one part, the love of a Father in another.

Running through it, like a thread of gold, the Spiritualist can see the history of Oriental experiences, of travels, of angel visitants and resurrections, paralleled by like events y-not miraculous or supernatural, but all in the wide range of law, and of human life under that law, here and hereafter.

To all, except Spiritualists, who have outgrown the old idea of the infallible book large parts of it must be myth or incredible el, written out by credulous person who have been held as prophets and apostles: who really must be quite weak, and lacking in weight and balance of character. absurd stories about dreams and angels and trances and the like.

This is about the position of many Unitarians and Universalists; and they have all faterialists and Agnostics for company. All these join in explaining away a beautiful and most instructive part of Jewish and early Christian experience, as found in the , repudiating the rules of enlightened eriticism, lest they should be obliged to really recognize the great truth of spirit-pres ence which Bible history plainly teaches

Seligio-Philosophical Journal and which the history of all the centuries since, and the living facts of to-day, as plainly confirm.

The four gospels of the New Testament, for instance, all tell of Christ being seen after his crucifixion, two, three or four times, each, by different persons and at different times and places, and hundreds of statements of like reappearance of those we call dead can be given by most credible and careful witnesses of highest standing to-day. Yet clergymen maunder about "subjective vision" and "expectant imagination" in Easter sermons, and make that festival as cold and lifeless as the wintry wind howling over frozen ground and sweeping around ghastly

In the tenth chapter of Daniel we read how he had caten "no pleasant bread neither desh nor wine" for three weeks, and then "by the great river Hiddelek," he said, "I lifted up mine eyes and beheld a certain man cloth-ed in linen....h(s face as lightning, his eyes as lamps of are, and the voice of his words like the voice of a multitude. And I alone saw the vision; for the men that were with me...a great quaking fell upon them and they fled;...and I retained no strength nd they fled;....and I retained no strength ...an:I when I heard the voice of his words I was in a deep sleep on my face, and my face foward the ground."

How like is this graphic description to the visions of modern seers and medium. "But this must be myth or marvel not to be credited at all, and Daniel, of course, was weak in thind, possibly cataleptic, and of diseased nerves, or a victim of unconscious cerebration!" say the opponents of Spiritualism.

Daniel also tells us of the four men in the flery furnace, seen by the "princes, governors and captains," not "a hair of their heads singed, nor the smell of fire over them." This must be impossible, a strange old story anfit to be held true in these enlightened days," our liberal Christian friends and their materialistic co-workers say. A man of entire veracity tells us how he stood by a young man at Sunapee Lake Camp Meeting of Spiritualists, among the New Hampshire hills, saw him wash his hands in pure water just from the lake, and then hold them in the full blaze of a large kerosene lamp for some minutes, the hot flame curling around his fingers, and felt those hands, an instant after, cold as ice, not a hair singed and no mark of fire on them.

The voice that Saul heard when he fell to the earth, as we read in Acts, is ruled out by

the same shallow method.

A credible witness tells us of hearing two voices and the voice of the medium all at the same time, making ventriloquism impo sible—at Cascade, N. Y., in open daylight, and a hundred such cases could be gathered. Are we to reject the plain testimony of the senses, that we may better reject the most

valuable parts of the Bible?
These liberal Christians are doing their part, with the Materialists, to lessen the real value of the Bible and lower the esteem in which it is held, and this part they will play until they become rational Spiritualists. Then they will use fair criticism, and yet find facts of transcendent value. "Where there is no vision the people perish," is a golden Scripture, which those who ignore such vision would do well to think of.

The evangelical churches believe more of these spiritual/Bible narrations, but they are supernatural miracles to them, and cannot come home to our daily life with a great uplifting power.

Only the Spiritualist can see and feel the real grandeur and beauty of much in that remarkable collection of human writings which we call the Bible, and only in the light of his view can it keep any lasting place in the coming days. That place it will keep, not as a master but a helper of mankind, for Spiritualism is not a transient guest; it has come to stay in the world. What its form shall be none can tell, but its spirit is immortal.

To all who would know most and best on this matter of Bible Spiritualism, two inval-uable volumes by Dr. Eugene Crowell—"The Identity of Primitive Christianity and Modern Spiritualism"—are earnestly commend-ed. This great work has more real value than anything touching the Bible published in the last thirty years. It's rational and yet spiritual, and is a magazine of illustra-tive fact, comparison, appeal and argument.

Beside the writings which may be called dis tinctively spiritualistic, which Hudson Tuttle contributes to the Spiritualist press, he is writing for the Western Rural a serial story running through a dozen or more numbers making in all over fifty columns, and the Saturday Spectator, a live literary sheet, for another of even greater length. In the first, hich is entitle "Camille. on the frontier, the struggle of labor against interest and rent; and transferring his heroine from the prairie home to an Eastern fac tory, presents the horrors of the average work ing woman's life when in sickness she struggles against monopoly. It is a dramatic protest against wrong, and a vindica tion of the rights of labor. The other story is entitled "Heloise, a tale of Old Germany and New America;" it is an historical novel. ounded on the Moravian effort to Christian ize the Indians of Ohio, and culminates in the terrible massacre of Guaden Hulten, in the southern part of that State. Its theme is the triumph of love over religion and the futility of all missionary effort.

Dr. James Guild, Jr., writes: "Dr. Samuel Watson will take in Tuskaloosa, Ala., in his ecture tour through the South. great good to attend his visit."

The Iowa State Conference and the Cilnton Camp Meeting.

On the 22nd of this month a meeting conenes at Ottumwa, Iowa, to consider matters of vital interest to Spiritualism in that State A plan is on foot to form a joint stock company to own and conduct the camp at Clin-On the wisdom displayed by those hav ing the matter in hand, willedepend the suc-cess or failure of the Camp. If those inter-ested will keep the best interests of Spiritualism constantly in view and resolutely and promptly nip in the bud all schemes of parties laboring to advance their selfish ends; if the promoters of the company are far-sighted men and women with well defined views and clear conceptions of the needs of Spiritualism; if they are able to realize that the mere agreement as to the fact of spirit existence and communion does not necessarily make all such believers congenial or desirable coworkers; if all these conditions obtain, as we hope they may, then the success of the Clinton Camp may be put down as assured. But we warn the Iowa friends that they have got to be on the alert, and must conduct the scheme with all the care and discrimination which should characterize their private business enterprises. To gain the confidence of the well-to-do, moral, intelligent class of Spiritualists in Iowa and the North-west, the anagers of the Clinton Camp must have a platform on which no free-lover can stand; they must have among them only men of well-known honesty and business capacity, and they must be able to satisfy the public that the stock of the company will forever be kept out of the control of sech untrustworthy business men as Dorus M. Fox and such mor al lepers as Moses Hull.

A seemingly well authenticated statement comes to us that it is proposed by some to or-ganize the company and put that vile outcast from decent society, Moses Hull, in the posi-tion of manager. We can hardly think any considerable number of lowa Spiritualists are so ignorant of this man's history or so lost to all sense of propriety and the interest of Spiritualism as to advocate any kind of affiliation with this putrid reminiscence of Woodhullism.

Do the lowa Spiritualists want to have their camp or treefed by a man who is not allowed to speak at the Eastern Camps? Do they want Spiritualism in their great and growing State to be represented to the public by a man in whose company no woman can be seen without just ground for suspicion that she is either ignorant of his record, or lacking in moral sense, or unchaste? We think not! If, however, this man with the secret connivance of Rox and his gang should succeed in getting a foot-hold in the camp, we give timely warning that the Jour-NAL will see that the people and press of Iowa have full information that neither he nor anything he is connnected with represents Spiritualism; that neither he nor the camp are worthy of the respect or patronage of reputable people.

We do not care to fill more space than is olutely necessary to put our Iowa friends on their guard and refresh their memories. They ought to learn something from past experience and not commit the folly which some are urging. This man Hull is now at Creveland, where he is officiating as "pastor" to a small congregation, under the special patronage of Mr. Alfred Weldon, who has been his principal backer for several years, and who removed to that city not long since from New York, where his success in funning a Society was not brilliant. Some weeks ago a communication from the secretary of weldon's Society was sent the JOURNAL for publication, and declined. As our reason for this course may be of some general interest we subjoin our reply. It reads as follows:

we subjoin our reply. It reads as follows:

CHICAGO, Ill., Jan. 18, 1884.

DEAR MADAME.—Yours of the 12th, to the
JOURNAL, containing an account of the meeting managed by Mr. Weldon and ministered
to by Moses Hull, is to hand; also your standing notice of said meetings in which the
sentence, "Moses Hull, Pastor," occurs. It is
with deep regret that I am obliged to say to
you, I must decline to publish, for good and
sufficient reasons, to wit: This man. Moses
Hull, has for many years been. a disgrace to
the Spiritualist movement, and a source of
deep humiliation to moral, law-abiding, decent Spiritualists. His standing is such that
he is not allowed to speak from the platforms
of the leading camp meetings of Spiritualists; and he has no standing in respectable
society.

In the Woodhull and Claffin Westland

of the leading camp meetings of Spiritualists; and he has no standing in respectable society.

In the Woodhull and Claftin Weekly of August 23rd, 1873, he published a communication, which in connection with his practices therein admitted and defended, barshim from all consideration and respect. Until he shall publicly repudiate the doctrines enunciated in that publication, and express contrition for his vices, and do this in as public a manner as he originally, faunted-his practices and doctrines to the world; and in addition to this, shall, by a period of probation, demonstrate that he is a changed man, neither the Journal nor Spiritualists, who have the welfare of Spiritualism and the sanctity of their homes at heart, can, or will, recognize or tolerate this man.

When the Cleveland Society shall have as a speaker, a reputable person, one under whose influence children and youth may come without injury, one whose reputation is fair before the world, then, and not till then, will the Journal ald such Society by publishing its notices.

This letter you are at perfect liberty to use without any restriction of privacy from me. Trusting that whether you can agree with me or not, we may both be seeking the same end—the elevation of man, the prepagation of a knowledge of spirit-communion and the best interests of the cause of Spiritualism, I remain.

Fraternally yours, JNO. C. BUNDY.

Fraternally yours. JNO. C. BUNDY. Last year we were approached by a number of wealthy Spiritualists with a proposal to dart a camp meeting on the lake shore, not far from Chicago. We said to these gentle Clinton on the Mississippi; that is a fine

place for a camp and, under proper management, that camp can be made to equal or surpass Lake Pleasant. I would rather see one strong, well-equipped camp than a dozen weaklings; let us wait a year or two and see if the Northwest cannot be united in one grand camp at Clinton." And the Spiritual-ists of the North-west are waiting! Their support depends upon the management of the camp, and the positive assurance that the permanent policy of the managers will be in accord with the spirit of the day, which demands honest mediumship, clean character upright conduct in all things, and a plat-form from which all vagaries shall be exclud-

An Equivocal Position.

The Rev. R. Heber Newton has been delivering a series of lectures remarkable for their liberality. In the midst of the course, he re-ceived orders from his bishop to stop, as he was promulgating heresy. Mr. Newton said:

was promulating heresy. Mr. Newton said:

"When the bishop's request to stop came to me, I was in one respect tied by my office. I might have replied, rebusing to comply (with his request, because circumstances were changed from what they were when I made the offer; but I felt bound by honor to yield. As to the bishop, he has no right to compel me to yield. It he had tried to compel me, I should have refused on principle; but we are not a Congregational body. Our position in the Episcopal Church is somewhat like an army; courtesy, loyalty and obedience are due to superiors; yet it does not follow that I have been silenced. I am as free as ever to preach my convictions. The course of lectures has simply been discontinued. I expect to renew my lectures when the proper time shall come. I do not know when that will be. I shall continue to preach from my principles, as I ever have. There is no restriction of the study of the Bible or of the expression of my convictions."

When will the "proper time" come for the truth to be expressed? Will it ever come? Will Mr. Newton's "courtesy, loyality and bedience" to his "superiors," be less to-mor-row than to-day? It is a sad sight to see a really spiritual man, with keen insight, stand up in the pulpit as a teacher with a gag in his mouth, which he not only acknowledges but also that it is there not from force, but by his own choice. His position reminds one of a combatant, defeated, floored and held down by the strong arms of his antagonist, saying, "Oh, I am here by my own choice. It is because of courtesy and obedience, and I can get up if I please, but it is not the proper When it is, I shall certainly stand up Until then I shall remain as I am.

If he is "free as ever" to preach his con-victions, why does he not do so? If he is not, then he is a spiritual slave to his bishop What fine logic is this, by which the struggling soul is forced back and repressed! Sup pose Jesus had said when he was opposed, "It is not time to preach the truth. I will wait for the proper time?" The proper time to preach truth is when it is felt struggling for utterance, and the strong soul goes forth with a power endowed of divine inspiration and though dungeons open their iron doors; though gibbets stretch their gaunt arms above; though fagots flame before it, it speaks trumpet-tongued without reservation.

The Enemies of Spiritualism.

Spiritualism may well repeat, "Save me from my friends," when it considers some of the efforts made in its behalf. Of all those who have attempted to record their observations, probably none have done more harm than Mr. Thomas R. Hazard. His honesty may not be questioned, but his all-believing credulity has made him a victim, and his cock and bull-stories of wonderful things seen at the scances he attends, awaken disgust instead of bringing conviction. He has made himself famous as far as journalistic Spiritualist literature is read, for his prolix narratives of impossible events. He has made that literature the butt of ridicule of the op-position, and the shame of the critical believer. The most flagrant fraud, the most trans-parent deception to him are meat and drink, and are spread out in the glory of high-flown words. The reader of such stuff will ask: "Are Spiritualists so demented and idiotic as to accept such nonsense? Is this the 'scientific basis' on which they rest their belief?

It is in this manner that the writings of such men as Mr. Hazard do an incalculable damage. They lower the plane of thought, and breed a pestilent and malarious air, blighting everyone breathing it. Now that Mr. Hazard has somewhat subsided, another wonder-writer has taken his place. Mr. J. L. O'Sullivan comes to the rescue, and the wonderful sights he describes as occurring in the circles of mediums who have been proven vicious, unreliable and wholly untrustworthy far surpass the most exaggerated statements of Hazard.

Hazard g Pauza, defending all manner of mediums good and bad, with perfect indifference, but Mr. O'Sullivan has a predeliction for the latter, and praises them in exact ratio of their fraudulent character. He has played this role for many years, and a thousand enemies with exposures and slander, could not do the harm he has doneduring that time. He claims to have renounced Catholicism, but a critical study of his career might lead one to be lieve him a Catholic still, and pursping this course of bringing the fraude, deadbeats and rogues to the front and freely using the spiritual press to publish the narratives he concocts, to bring Spiritualism itself into disre pute, and thereby further the ends of his church. He was educated a Catholic; his friends are staunch Catholics, and were he a Catholic still, in no way sould be labor to bring obloquy, scorn and disgrace on the cause more than by his present efforts.

GENERAL NOTES.

Dr. Henry Slade has been at Atlanta, Ga., where he has excited considerable attention. Miss Susie M. Johnson has gone to Kansas ity, Mo.; to fill a three months' engagement

Mr. and Mrs. Geo. II. Brooks have been in St. Louis, Mo., for several weeks. Mr. Brooks has been speaking for the society there, but has now gone to Liberal. Mo.

Spiritualists should bear in mind that the

annual meeting of the State Association of Spiritualists of Michigan, meet at Kajamazoo, Feb. 22nd continuing until the 24th.
Mrs. Maud E. Lord is again in Chicago,
having returned from St. Louis last week
She expects to go East soon to visit her daugh-

ter who is at school in New Hampshire. Jennie B. Hagan, the lecturer, who resides

at So. Royalton, Vt., writes: "Go on in your good work. Angels will aid you and true men and women will ever support you in the great and good cause of truth." We have received fine photographs of Dr. D.

II. Daniels, Galesburg, Mich., Dr. C. D. Grimes of Sturgis, Mich., and Mr. and Mrs. A. S. Winchester of California, which we place with our interesting collection, and thank the A complimentary testimonial will be ten-dered Mrs. L. P. Anderson, of spirit-art fame,

by her many friends, on Feb. 20th, at Prof. Carr's academy, corner Wood and Lake streets. Programme will consist of vocal and instru-mental music, recitations, and dancing. J. F. Gregory, of Kansas City. Mo., writes:

"We have the pleasure here of having the very able lectures of Miss Susie Johnson. She delivered her first lecture last Sunday even-ing, to a large and very appreciative audi-

The one hundred and forty-seventh birthday of Thomas Paine was celebrated at Louisville, Ky., February 3rd, by the German Gymnasium. B. F. Underwood was the orator for the occasion, and he delivered an excellent address.

James L. Perryman, editor of The Cimeter St. Louis, Mo., a paper devoted to reforma-tory subjects, will soon commence the publication of a series of articles in his paper upon the "Physiological, Chemical and Pathological or Morbid Effects of Alcohol Upon the Human Body."

A local society is being formed in Minn e-A local society is being formed in Minne-apolis, Minn. designated the "First Society of Spiritualists." Mr. Russell is occupying the rostrum for the society at present. A mediums' meeting is held in the afternoon, conducted by Mrs. Tryin, Dr. Thomas and others.

The decision of the Court of Cessation at Rome adverse to the propaganda, continues to cause the greatest consternation at the Vatican. Catholics denounce it as a flagrant outrage and insult to the church. The Moniteur says that it is a blow at the spiritual power of the Pope, and an act of spoliation.

The Hon. J. B. Grinnell, for whom the town of Grinnell, Ia., was named, recently said: "In Grinnell there are no saloons, and po one has been sent to jail, to the poor house or to the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whisky away from us."

The first of March, Mrs. Carrie C. Van Duee of Atlanta, Ga., will go to Florida, where she will remain two weeks, and then re-turn to Atlanta en route for Philadelphia, During the next five weeks her address will be No. 59 Cone st., Atlanta, Ga. Those wishing her services as a lecturer can address her there.

The following speakers are engaged to lecture for the Brooklyn (N. Y.) Spiritualist Fra-ternity: Dr. F. A. Davis, Professor in United States Medical College of New York City, Fri-day evening, Feb. 15th. Subject: "Rational and Irrational Spiritualism." Mr. Charles bawbarn, Friday evening, the 22nd. Subject:
Mediumship versus Psychometry." Mrs.
Milton Rathbun, Friday evening the 29th.
The white elephant controversy has been settled by Netter from the Siamese Minister.

whom Mr Barnum's agent invoked as an authority alleging that he has seen Toung and inced him a genuine sacred white ele phant. The minister's published letter says that he never saw Toung and never pro-nounced him genuine, and declares that the existence of sacred elephants, white or black, is unknown in Siam.

In an article on the sixth page of last week's paper, headed "Critical and Explan-atory," the stupidity of compositors and prior readers caused the word journal to be printed Journal. This error is likely to have confused the casual reader. Having succeeded with the aid of a can of dynamite, in dematerializing the parties responsible for the error, all is now sevene and the mistake is not likely to occur again.

Father Stephan, the famous Catholic misionary, who is now in Washington, has had a life full of adventure. For a long time, Sitting Bull was under his charge. He was classmate of the Abbe Liszt. He served through the late war on the Union side, and was the companion and friend of the heroic "Pap Thomas." He is the trusted counselor of all the Northwestern Indians, and is said to have more influence over them than any other white man.

Gen. Bullard of Saratoga, N. Y., writes: "You have no idea what a power our organization has given us here. Each member of the society works with enthusiasm and harmo Last Sunday we had a conference meeting of our own members, which was greatly appre-clated by new hearers. While we were stragglers we seemed to make no headway."

Hiteracy in the South.

At Centenary Methodist Episcopal church in this city, Rev. Dr. Gray, president of the Little Rock University, lately delivered an interesting discourse on the condition of the people of the South, especially the colored people. His remarks were based upon the following passage of Scripture:

"And whether one member suffer, all the members suffer with it; or one member be honored. all the members rejoice with it.—1 Cor. xii. 26." He said:

"A man who could not read received no sense from what he saw. He could take them within twauty-four hours to people in this country who never heard of the gospel. Nearly 75 per dent. of the colored people of the Sonth news looked upon a printed page. The remedy was said to be in public schools, but the condition of the sonth at the present time was such that public schools must fail of accomplishing much good. There were four factors needed—school-houses, teachers, libraries find newspapers. In the North the value of school-houses and furniture was \$188,000,000, while in the Sonth, with 46 per cent. of the territory, the value was but about \$6,000,000. The average cost of a school house in Illinois was about \$1,229, while in the Sonth it was but \$148. The average South Carolina school-house was made of logs, not chinked or daubed, no fireplape, puncheon floors, and without doors. They have no school in these in winter. In the North over \$66,000,000 was put into the school every year, while in the South there was less than \$6,000,000 all told. In the North the libraries contained \$5,000,000 books, while in the South. The educated and refined, who were the most hospitable in the world. The next were a class of white people who were poor in everything except in having large families. The third class was the very poor, who were the lowest class of people in the South: The educated and refined, who were the lowest class of people in the country, contented with their condition, which was lower than that of the lowest negro. Outside of cities and towns he had not seen a wheelbarrow-load of books. The whole country was utterly without reading-matter. What hope was there for such a condition? The absorbing interest of the South was slavery, because it paid, and was a basis of social standing. The people had not the people had not seen a wheelbarrow-load of books. The whole

For the Religio Philosophical Journal Prof. Hermann Ulrici.

It is a duty of honor and gratitude to bring to the notice of American Spiritualists, the passing off to a higher existence of Dr. Hermann Ulrici, Professor of Philosophy in the University of Italie on the Saale, Prussia, the was one of the purestand highest-toned philosophical minds of Germany, a life-long consistent defender and expounder of rational theism and individual immortality; and when Prof. Zöliner at Leipsic startled the scientific world by his experiments with Henry Stade, and attested to the gengineness and importance of their supernatural origin, in company with Prof. Fetchnor, Weber, and others, Prof. Ulrici greeted these practical evidences of his metaphysical researches joyfully and publicly.

Dr. Hermann Ulrici, was born on March

pany with Prof. Fetchnor, Weber, and others. Prof. Ulrici greeted these practical evidences of his metaphysical researches Joyfully and publicly.

Dr. Hermann Ulrici was born on March 23rd, 1806, at Pförten in Nether Lusatia, and came very near celebrating the fiftieth anniversary of his splendid and specessful activity, as a teacher of young generations in the University of Halle. He at first studied law at Halle and Berlin, but afterwards devoted his studies, to philosophy (particularly psychology) and the Theory and History of the Fine Arts; and took the chair of these philosophical branches at the University of Halle in 1834. As a philosopher he belonged to that school of theists of which the shining lights, in opposition to the young school of Hegel, were Fichte, jun. Morriz Carriere. Wirth, and others. Their public organ was the Journal of Philosophy and Philosophical Criticism, of which, from its beginning. Ulrici was the editor. To a wider public he became intimate through his critical writings on Art and Literature, of which the most prominent and best known are his studieson "The Dramatic Art of Shakespeare." He took care of a new edition of the famous Schlegel-Tieck translation of Shakespeares Plays, which he prefaced by a most yaiuable introduction. Among his other sethetic." He was Deacon of the Philosophical Faculty in the University of Halle.

Nave two letters from Prof. Cirici's hand of September and November, 1879. When his taking sides with Dr. Slade and Prof. Zöliner and his controversy with Prof. Wundt became known. I had written to him enclosing some printed matter, particularly my "Studies on Psychometry." which sometime ago had been published in the Religio-Philosophical Journal, In his answer to me of September 20th, 1879, he wrote that my communications had highly interested him, particularly my own artiele on Psychometry. "This phenomenon is of such a peculiar kind and of so considerable weight, that I would ask you to lay this, my letter, before your medium, and to write the most conv

far as I know, the characteristic of my personality is so correct and striking, that it
has filled me with the greatest astonishment.
My wife, too, who of all men ought to know
me best, perfectly agrees with my.own judgment."

The wish I had expressed, that he should
make a public use of this experience para
new testimony for the importance of Spiritualism, he declined to accede to, for fear that
the publication of so favorable a description
of his character, may be taken hold of as a
token of vanity and a personal "Sesame" by
his antagonists, "whose number has considerably increased since my public declaration
in favor of Spiritualism." His "character"
was then published in the columns of this
paper.

paper.
What this venerable and fearless searches What this venerable and fearless searcher for truth, a worthy companion of the lament-ed Zöllner and Fichte, has since 1879 done for the cause of Spiritualism, I am ignorant of, but I am quite sure that in the higher light to which he has now been promoted, he ngnt to which he has now been promoted, he will, in common with so many great predecessors of both hemispheres, bask in the sun of that divine truth of which our Spiritualism is the reflection. Honor forever to the memory of Hermann Utrici!

Brooklyn, N. Y. Dr. G. BLEDE.

The Society for Psychical Bosarch.

To the Editor of the Belgso-Philosophical Journal:

Sin: A society, entitled the "Society for Psychical Research," has lately beer established, under the presidency of Mr. Henry Sidgwick, Deputy-Professor of Moral Philosophy in the University of Cambridge, England, for the purpose of inquiring into a mass of obscure phenomena which lie at present on the outskirts of our organized knowledge. May we ask you to find space for 'a few lines as to the mode in which persons interested in our investigations may give us valuable help? It is an object of the Society to get hold of as much first-hand evidence as possible bearing on such phenomena as thought-transference; clairvoyance; mesmeric healing; preschitiments and dreams, noted at the time of occurrence, and afterward confirmed; unexplained disturbances in places supposed to be haunted; apparitions at the moment of death, or otherwise; and of other abnormal events, hard to classify at present, but which may seem to fall under somewhat the same categories as these.

We have been desired, as Secretaries of the Literary Committee of the above-mentioned Society, to invite information of this kind from any trustworthy source. It is clearly of great importance, considering the universal diffusion of these phenomena, that evidence should be drawn from as wide an area as possible.

Should any of your readers, now or in the future, be able and inclined to send us an ac-

dence should be drawn from as wide an area as possible.

Should any of your readers, now or in the future, be able and inclined to send us an account, or put us on the track, of any phenomena of the kind which may have come under the cognizance of themselves or their friends, they would greatly oblige us, and would also (as we think we may fairly say) be rendering a real aid to the progress of knowledge in a direction where such aid is much needed. Nothing will, in any case, be printed or published (either with or without names) except with the full consent of the persons concerned. EDMUND GUNEY, Devonshire Club, London, Eng.

FREDERIC W. H. MYERS, Leckhampton, Cambridge, Eng.

An Endorsement of Judge Tiffany.

To the Editor of the Bellgto-Pullosophical Journ

There seems to be a deep and growing interest in the communications emanating from the mind of Judge Tiffany on the all-important subjects of which he is treating, and which have appeared occasionally in your highly esteemed paper. Many of, your readers have expressed a desire that every issue of the JUGENAL would contain an article from the Judge's pen, but I suppose the rules of a newspaper office would hardly permit this. No man can define his position or belief fully, in one or a half-dozen articles, on a subject so deep and of such vast importance as the continuity of life and the way to obtain its benefits.

If left to his own manner of procedure, the Judge will in good time elucidate his ideas for the perusal of all your regders. And when he has placed himself on record, then, if they choose, the giants of theology cap fire their guns at his bulwarks and demolish them if they can. With thanks to the Judge for such productions, and to you for placing them before earnest inquirers. I am very respectfully yours.

W. H. McDonald.

Terre Haute, La Fayette, etc.

Terre Haute, La Fayette, etc.

Terre Haute, La Fayette, etc.

A. J. Swarts writes: I have made a visit to various points through Central Indiana this winter and I find the great work of progress is steadily fixing itself in at least one-half of the thinking minds. Very many are hungering for the bread of life. I have lectured to a good many and have invitations to come to points' I cannot visit on this trip. I shall lecture two or three times at Evansville, Ind., and on my way home to Chicago, might give as many lectures at Vincennes. Terre Haute. Greencastie, Crawfordsville, La Fayette and another point or two between there and Chicago. As the Journal is read, by many at the above and other points a route, I will now say that any who wish me to lecture in these points, on matters of progress in science, of the high claims of the Spiritualist philosophy, etc., can address me at Evansville, Ind., till the 20th inst., and I will give them full particulars of subjects, my offers, etc. My heart is as earnest in this great cause as it was in the ministry the twelve years I tolled there, before I became captwerted to liberal beliefs about God. evolution's spirit communany neart is as earnest in this great cause as it was in the ministry the twelve years I toiled there, before I became converted to liberal beliefs about God, evolution, spirit communion, etc.

Onward Mission of this city, has had a deeided sensation. William Shock, of No. 833 West Indiana Street, had been for several years a confirmed invalid. From a strong. healthy man, he had been reduced to a mere shadow. Ten physicians had tried their skill upon him, but failed. Then he was called upon by a member of the Mission, who anointed him and prayed with him. patient commenced recovering at once, and in a few weeks he pronounced himself completely cured-all arising, as he claims, from the efficacy of prayer! Another man, terribly crippled by rheumatism, was also cured by the same means.

We regret that Geo. W. Webster of Orange City, Florida, formerly of Iowa, where he had an Industrial School, met with a severe accident while en route for his new home with a car load of horses, injuring him severely. Several cars were wrecked at the time he was so seriously hurt.

We have procured a limited number of the first and second volumes of "Primitive Christianity and Modern Spiritualism," by Dr. Eugene Crowell, author of "Spirit World, etc. This is a valuable work and should be in the hands of all Spiritualists and investi-gators. "Primitive Christianity" formerly sold at \$2.50 per volume, but to close out the lot we have been authorized by the author to offer them at the low price of \$1.00 per vol. ume, postage 20 cts-extra on each volume. As we have more copies of the second volume than of the first, we will sell it separately. It is independent of the first volume, and will be found of great interest. This is the last of the edition and is a rare opportunity to get a truly valuable work at a great discount.

W. S. Roberts, a vender of questionable spirit merchandise in New York, lately paid a professional visit to Chicago. He very soon found the atmosphere did not agree with him and returned. He is now telling that we offered him \$100 per week to remain; which is wholly false. Finding he could not gain a foothold, here without the JOURNAL's endorsement he finally called at the office; where he was informed that if his claims were well founded, he could readily make \$100 a week and have the patropage of the finest people in town, but that it would first be necessary for him to verify his claim to mediumship, As this was not in his line, he left.

The volume, "Bible Myths and their Parallels in Other Religions," published by J. W. Bouton, New York, has reached its third edition, and is now issued, with some additions and corrections, at the reduced price of \$3. It is a large octave volume, handsomely bound, containing nearly six hundred pages and numerous illustrations. It may be had at the office of the JOURNAL, or it will be sent, postpaid, to any address, on receipt of price. An advertisement may be seen on the eighth page of this paper.

A. J. Manly of Minneapolis, Minn., writes: "Steps are being taken by the State Associa-tion to secure ten acres of land at White Bear Lake for camping purposes, the kindly denation of a gentleman of Duluth. A committee has been appointed to select and locate the site, which will be done as sook as the snow

Just received: "Pioneers of Spiritualism. by Mrs. Howitt Watts. Price \$2.50. "Spirit Teachings," by M. A. (Oxen.) Price \$2.50. "A New Basis of Belief in Immortality," by Jno. S. Farmer. Price (cloth) 75 cents. , Ghostly Visitors, a Series of Authentic Nar-ratives." Price 75 cents. These works are postpaid for the above.

We have on hand a few conies of "Spirit World" by Dr. Eugene Crowell, whose works are so well and favorably known. The form-er price was \$1.25, but we will now sell them at 50 cents, postage free.

Their Name is Legion.

Legions op people have had their lives made miser-able by Piles. This painful difficulty is often induced and always aggravated by Constipation. Kidney-Wort is the great remely for all affections of this kind, it acts as a gentic cathartic, promotes a health-action of the bowel, and soothes and heals the in-filamed surfaces. It has cured hundreds of cases where all other remedies and applications have fail-ed. Sold by all druggists.

"Yes," said the young man, "I think I shall learn to play the cornet. Not that I care anything for mu-sic, but the fellow in the room above upe is a biamed chump, and I'd do anything to pender then unhappy."

"Fitted out for the Senson. Dresse, cloaks, coats, slockings and all garments can be colored successfully with the Diamond Dres. Fashionable colors. Only Ioc. at druggists. Wells, Richardson & Co., Burlington, VI.

Business Notices.

Dr. J. V. MASSPIELL-160 West 56 St., New York, World renowned Letter writing Medium. Terms, St., and 12 c. Register four Letters.

Hupson Turring lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Cerlon, O. P. O. address, Berlin Heights, Ohio.

Years of use prove, and thousands of delighted writers testify that Taxtonary is the crowing triumph of shorthand art—the most easily learned, writers and read. Students can begin making practical use of it from the first lesson. Hisstrated circular free. New and successful inched of instruction by mail. D. Kimball, 79 Madison St., Chicago.

For the removal of dandruff, and for curing hunors of the scalp, nothing can be better than Ayer

MRS. ESSEA HARDISOE-PAITTEN will make a final and farewell four through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desting to, engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Hum-phrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGITE PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up now is its fifteenth year, is brillianly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo., The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Married.

In Cincinnati Onio, February 4th, 1884, by Dr. J. H. Camp-bell, Dr. Henry T. Shipley of Lisbon, Dak., to Miss Mary Jen-nett Tabor of Fredericktown, O

Michigan Spiritual Convention.

The Annual Meeting of the Michigan Association of Spiritualities will be held at Kalamano, Friday, Saturday and Sanday, February 22nd, 12nd and 24th, at D. 18nd cong and an Garage Hall in said city at 2 F. M. Friday, Saturday evening and sunday sessions will be held latthe Undertanhurch; Friday evening and Stornik; secondary and evening will be contained and contained and contained and contained and contained and evening to addresses. Among subjects to be considered, will be "The Liability of Our Cintropant and Magnetic-Physicians under the new State Modical Law, with a New of Adopting means for the protection of such physicians." Bisection of others will not be supported to the considered and the support of the protection of the protection of such physicians. Bisection of others will be a supported to deliver addresses are filter. In stepheno, Chan & Andrew, Mrs. L. A. Persenall, Mer. V. Woodreff, Mrs. Sarah Graves, J. P. Whitling and Dr. A. Marvin.

Woodram, are name at hotels and bearding houses. The Bediumen raises at hotels and bearding houses. For reduced raises or railroads address the Secretary recreding the Continue of the Secretary of the Continue of the Secretary of the Secretary and the Secretary 250 Woodrand Ave. Detroit. Betroit. Amanus 25 (1984).

First society of piritualists a: Springs, N. Y.

Will hold Meetings errey sunday afterneon and evening at the Surreme Court Lieun, Jown Hell, also on the first Mich. Neille J. T. Brightam will seliciate, month, at which Mich. E. HESLING, Sec. 11. J. HORN, Pres.

Spiritual Meetings in Brooklyn and New

The Brooklyn Spirituallyt Society sill had services every Sanday, commencing Services every Sanday, commencing Services every Sanday, commencing Services of Fulton and Bookled Avenues, J. Was. Firstoner, speaker, All spiritual papers on wate that he hall. Meetings free. W.S. H. JOHNSON President.

CHURCH OF THE NEW SPERITUAL DISPENSATION IN CHARGE PROPERTY OF THE LICENSE OF PARTY OF THE LICENSE OF FOREST AND SECURITY OF THE PARTY OF THE LICENSE OF THE PARTY OF THE LICENSE OF THE L

rch Social every account and fourth Wednesday, in each t, at 8 F. M. ual Improvement Frate pulty every first and third Wed s r. m. mprovement Frate mity every first and third Wed ning in each month, at 8 o'clock. Implet Count in the control of the country of the c

day evening in each month, at a non-sideds, synthe Fraternity for development of mediums, every synthe Fraternity for development of mediums, every creday evening at a victors, sharp. Col. John It Graham, fewi.

##iyn Ngiritual Fraternity every Friday evening at 201

Nichols, Freddent.

A. Freddent.

A. Freddent.

A. Freddent.

(P. O address 16 Court 85

At Stock Hall, No. 11 East 14th Street, near Fifth Aven New Vork City, the Hartmental Association, Andrew Jacks Davis, Prediction and recording speaker, band a public new every Stiedler morning at 11 orlock, to which everyteen most contain justicet. These meetings confines without ternisasies until June 11th, 1884. Services commence as conclude with made.

New York City Ladies Spiritualist Aid Society, meet ever Vedically, at S.P. M., at 171 East Such Street MRS.N.A. McCHETCHEN, Secretary.

The south Trooding Spring Science and Late States and Franking Spring Science and Avenue and Late Street, every Wednesday voting at 8 octook. Mr. Begent President, Dr. Fatch, recetary and Treasury.

The Brookian Spiritual Conference meets at Everett Hall its Fullon Street, every Saturday evening at 8 o'clock. Capt David, President; W. J. Cushing, Secretary and Treasurer.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-cited by the Spiritual Light Sockers every Sunday at 2 w, to Lester's Academy, \$19 W, Lake St. Lecture in the resing at 7:42.

The Piest Spiritual Society of Kaneas City, Mo, meets every Sunday excelling at 7:30, in Pythian, Hall, center 11th and Main Street, Irr. E. G.Granville, President; A. J. Colby, Secretary.

NTED Agents. Send stamp how to clear \$1000.00

THE WESTERN HORTICULTURIST,

Good Pay for Agents. \$100 to \$200 per mo, made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago limots

PENSIONS for any disability; also to litera. Send stamps for any disability; also to litera.



Ploral Instructor, Ainsworth, Iowa, 4th pen monthly illustrated, original, practical on trial, feet monthly illustrated original, practical months 10 cents. Meetion this paper.

WHEATON NURSERY, "Easy," BERRIES and other small Fruits a specialty. Unyundental Price list free O. F. LUMBIY, Wheaton, fil.

DETRERS WORLD, Atlanta, Ga.

Agents, We have an entirely new article for which the demand is very large, it is easily show and everyone is interested in at once. Prices range from #1.25 to #2.25. Circulard fre. W. L. KLEIN & C.O., Topon 57 Wyod's Block. Minneapolis, Minn.

SEEDS! TREES!! EGGS!!! 50 VALUETIES of Fotalors, all the new kinds M. Pear 75c. per ba. Garden Seeda, Numery Stock, Fancy Land, Water Fourie Eagle Orly.
With Pekin Inch Eagle 75c, per sitting. Catalogue free.
W. C. BENNSETT, Scotland, Incl.

IT IS A PHOTOGRAPH

NORTH CAROLINA NEWS.

THE WEEKLY FARMER AND MECHANIC.

DR. HAMILTON WARREN. MARION, IOWA.

sinations and Diagnosis' of Disease by his Medica Magnetic paper and remedies. Claimpant, Can, Writing and Speaking Medium; also an Effecti

CONSULTATION BY LETTER, \$1.00.

THE VOICE OF ANGELS. A SEMI-MONTHLY PAPER.

EVOTED TO SEARCHING OUT THE PRINCIPLES UNDERLYING THE SPIRITUAL PHILOS-OPHY, AND THEIR ADAPTABLE ITY TO EVERY-DAY-LIFE;

Now in its 50th volume, eight pages, will be issued as all \$5 Laurel Stret, Sumerville, Mass. Frice 5 cents for copies; per prus, is advance, \$1.25. Less time in peop Letters and matter for the paper mind be shiftened as to the staters[gred. Specimen copies free.

JULIA A. DAWLEY, Publisher. T 11 10

ABSENCE OF DESIGN IN NATURE.

PROF. E. D. DARRIDGE.

this Lecture, which was delivered before the Chicago oscopical Seciety, the author shows that the existence of over-ruling Profidence cannot be preven from Nature, Price 10 Cents.

For sale, wholesale and retail, by the RELLIGIO PHILOSOPHI LL PUBLISH NO HOUSE, Chicago.



Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL, CHICAGO. Dry Goods, Etc.

LACES!

Elegant Assortment

All the New Shapes

Real Duchesse, Collarettes, Vests, Etc. Beaded Nets, Tabliers.

Trimming Laces!

In all the New Designs, and a

Special Lot

Torchon Laces! All at Very Low Prices!



Pictorial Bibles

column and the Parables of New Testament in Parables Columns and the Parables of Jesus, Fully Illustrated Elegant Designs, Beautiful and Substantial Bindings, Our Bibles Coolar 2500 Fine Illustrations, 2000 Pages, Filst Pandurgh Albuni.—Again Wastel.
Extra bedurements effect to energe the Caurassers. Bend for Illustrated Cutalogue and Extra Terms to Agents.
Address National Full Statistics Co., Honge, Ill.

JUST ISSUED.

PROF TICES WEATHER FORECASTS

American Almanac for 1884.

This Almanac gives the condition of the weather for every day in the year, with explanations of the causes governing it and its changes. Price 20 cents. wholende and retail, by the Halloto Patterorms unto House, Chicago.

ANOTICE

DR. S. J. DICKSON.

TO WHOM IT MAY CONCERN:-

the part of these interested, and the answering of the same on no own per Af here briefly state.

1. That my Treatment is purely Paylor—Majnette.

2. That I frest all disease.

3. That it evident these less than see headth or more than the state of the same of the same of the same purely state.

4. That I chare from few to many deficer, depending upon circumstances of patient, disease, he.

5. That I give the be so do home and foreign references.

Finally if dealers, come at more and give us a trial before

Finally, if desired, come at once and give us a trial before you pay all of your money to the regulars in searching for that which is seldent found by those afflicted with chronic

S. J. DICKSON.

PSYCHO-MAGNETIC HEALER. 266 WABASH AVENUE, CHICAGO, ILL. A. 11.4:

Manhattan Life Insurance Co., No. 156 and 158 Broadway

ORGANIZED IN 1850

President, HENEY STOKES.

Fried Nice President, J. L. MALSEY.
Second Vice President, J. L. MALSEY.
Second Vice President, H. I. STOKES.
Secretary, M. Y. WEMPLE.

Actuary, S. S. STERHINS.

"From the Home Journal."
From the Home Journal.
The thirty Vorth annual replet of this side established eliminary president in the condition and the recording prespective of this inectitation, the condition and the period prespective of this inectitation, and the period prespective of this inectitation, of groups and the period of the present of the presen



DIAGNOSIS FREE.

.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal

- BY MRS. A. F. STANLEY.

Oft at night I hear a rapping— Just a soft and gentle tapping On the table, on the ceiling, And anon upon my door. And I wonder who is coming, With their dainty fingers throuming; And I listen every moment For their footsteps on the floor.

Is it father, sister, brother,
With my long-lost angel mother,
Coming for a sweet reunion,
As they did in days of yore?
Coming with their hands extended,
And their voices sweetly blended,
With their words of peace and comfort,
From the bright Forevermore?

And I wait, and watch and listen,
While the stars look down and glisten,
Whiling I might have a vision
Of some loved one gone before:
Or a gentle touch or token,
Or some fond name, softly spoken,
Through the stillness and the darkness,
Wafted from the other shore.

Then comes o'er me, softly stealing.
To my inner sense revealing.
Such a caim and peaceful feeling.
Brooding all my spirit o'er.
That I know I'ee had a greeting.
And a sweet and heaven't meeling—
With a band of loving spirits.
Which were mine long years before.

Which were mine long years before.

Then my path way seems less dreary,
And my soul, no longer wearly.
Riess up, refreshed and gladdened.
As a blessing I implore.
And my thankful eyes uplified,
Looking through the clouds thus rifted,
Carli faint gleans-of far-off hill-sides.
Flooded with the sunlight o'er.
Close by the, O angels, walking,
To my spirit ever taiking,
While my feel are coming, going,
Like the many days before.
And my soul keeps off repeating,
"I how sweet will be the meeting,
With dear friends who there are waiting,
In those valleys 'long the shore."

Notes from Philadelphia.

To the Editor of the Religio Philosophical Journal: *

Notes from Philadelphia.

To the Editor of the Religio Philocophical Journal:

I was much pleased with the Christmas number of the Journal. Pr. Westbrook's article was good: so was Coleman's, but yours Mrs. Allen and I both thought better than either. There is too much of the materialistic sprilism, and Mrs. Colbrism, Beanettism, and so on administration of the materialistic sprilism, and Mrs. Colbrism, Beanettism, and so on administration as a necessity. It may be, but hew are you going to organize unorganizable elements? You can't get ten Spiritualists in Philadelphia to agree on anything. The fact is, the Spiritualism of one is not the Spiritualism really is.

There are certain fundamental bleas or principles to be clearly estal lished before even successful co-operation can be had. When the Fletchers, Colbry, Masseys and others learn what Spiritualism is an experiment of the company of the principles of the company of

Mrs. Mand E. Lord in St. Louis.

Mrs. Mand E. Lord in St. Louits.

To the Editor of the Beligio Philosophical Journais,

Since my last letter to you, Mrs. Mand E. Lord has
come here, and we are all charmed with her as a
gifted lady, and above all with the wonderful power
as a medium. Her scances have been composed of
our best people; each evening she has had in attendance from eighteen to twenty-five persons. Many of
her scances have given splendid satisfaction. The
other evening at the Hotel Barnum there was an
Italian lady in the circle. Her hustand passed away
several yrears ago. He was a man well known in
this community. He came to his wife as natural as
in earth life. She saw him plainly. He spoke to
her in his native tongue, anythise answered him. The
information she received from him was right to the
point and unmistakable in character. It has created,
profound impression among his countrymen in this
city. This is one of many instances which have made
those unacquainted with this lady and with the spirlitual phenomena more anxious to investigate.

She spoke last Sunday at the Pickwick Theatre to
a nice crowd of people, and her remarks were so
much appreciated that the press and people have
prevailed upon her to give us another address tomorrow, Sunday. If the weather is fair, the theatre
will be crowded. I would say that Mrs. Lord has
made hosts of friends in St. Louis, and we want her
to come back to us soon. Among the doubtersof
Spiritualism she has done more good than any one
who has ever been here before. This sa a grand field
for labor in this work.

St. Louis, Mo., Feb. 2nd.

Anna B. Scofteld writes: The impression To the Editor of the Religio Philosophical Journal

Anna B, Scofteld writes: The impression left on my mind after reading the diversity of testimony contained in the Journat, is that of the wonderful mental and spiritual action of the thinkers of to-day. I believe no such trial of freedom was ever known, so that each one had the opportunity given him for the expression needed for his own peculiar organism. The truth is another matter, since the clearest headed has no means of knowing how far, what he affirms is colored by inherited ideas, or limited superstitions. Let the good work go on. "In a multitude of counsellors there is wisdous." If any one must individualize their idea of God, Coleman can itell them all about Jesus Christ, or Joel Tiffany can inspire their "dieal." If this is not needed, Massey can help rid their minds of all superstition by showing the natural origin of things religious and sacred. It all has its place and is good work to do in fair minds, for everything seems to point to greater knowledge in the future as the result of the efforts of these brave and noble explorers.

F. H. Stevens writes: I read W. E. Coleman's

F. H. Stevens writes: I road W. E. Coleman's articles with pleasure. Goethe, I think it was, who said, "Light," more light." Well, friction produces light, so let the filint strike against each other, and it they kindle a fiame all the better; nothing will be burned except what can be spared as well as not Many of our intellects are cobwebbed, and we need to have the fire of thought go through us for cleaning. Speed the day.

For the Reingto-Philosophical Journal, Synopsis of a Lecture Delivered by P. E. Farusworth, before the American Spiritualist Alliance of New York City, on January 2011. ty, on January 20th.

I regret to be unable to transcribe Mr. Farns-worth's discourse in full, this abstract, construed afrom a few notes hastly taken, gives but an incom-plete idea of, the winds, for this well-known veteran lecturer struck sturdy blows at superstition, and showed no mercy to the dogmatic assertions of the-ology.

showed no mercy to the dogmatic assertions of theology.

MAN AND HIS DESTINY.

Athens in ancient Greece was at one time the most
renowned city in the world, the cevier of civilization,
the home of highest science and art, the birthplace
of many celebrated legists, orators, authors and philosophers. In many of its public buildings the motto. "Know thyself," was conspicuously displayed,
showing bow much the knowledge of self was appreciated among its people; indeed, it was by many
of them considered as the most important study,
they holding that the study of man was the study
of amaliand, and many of their principal writers
fave transmitted to postgrity ideas and doctrines respecting man's spiritual nature, which in the main
accord with our present knowledge of man and his
destiny. This important subject seems to center
around three questions: "Whence is man?" "What
is man?" "Whither goes hit?" No attempt shall be
made to discuss the first gelestion, merely glancing
at some of the theories and doctrines regarding
man's origin.

Those who believe the account of the creation of

at some of the theories and documes reguments origin.

Those who believe the account of the creation of Those who believe the account of the creation of man as recorded in Genesis, must uccessarily believe that man was from the very beginning made as perfect as he is now, and it is astonishing to see how intelligent belings can tacitly accept their concention. Common sense seems to teach us that, the different races can not have pagocoled from the one primal pair; get the acceptance of Rois as a fact is essential to the whole theological plan of salvation, and should that he overthrown the whole scheme is demolished. The theory generally accepted now by science, the evolution theory, is undoubtedly near the truth. This brings us to the second question, "What is man;" Here the verilict of the materialistic scientist say that man comes from the carth as a product of nature, and that like everything else, to dust he does return. To their appreciation, man is but a material organism, exhibiting the phenomenon of mind and the result of a certain mode of physical argregation of matter. The spiritual theory, however, sees in man a spiritual entity expressing itself through matter, and using the physical as the best means by which it builds for itself the spiritual body, which shall endure through all elerativ. The question of the uftimate deating of man seems to have been left entirely to religion for a solution; but has religion solved it only so far merely by degnatile assertions? The religious element, as expressed in its various forms, may have an uplifting influence upon mansimity, yet none of these systems has yet been demonstrated as true. As individually applied, it is but the worship of gods made of man, not of that one which has been lately spoken of by Herbert Spencer and the religious spiritual production of the pred through whole scheme of Christianity, only superior as to results, forth life-fire worshipers' belief, the good was much the stronges, and would supersole evil, and peace and good will would reign among men. With christianity the deail gets far the greatest portion of human's through the stronge

A Strange Occurrence. To the Editor of the Religio-Philosophical Journal

To the Editor of the listigio-Palloschilea Journali:

Three miles north of this plack, on a road branching to the east, on a hill half a mile from the main road, stood the story and a half faign house of Lyman Smith, who had a wife and seven small children. In January, 1853, Mr. Smith died siddenly, after a short lilmes. The wife and children were thrown into the deepest grief for the loss of the husland and father on whom they depended. The second night, about indulight, it being cold and starflight, the watchers where startled by hearing a barrh rubbing sound on the outer wall of the house. Upon examination next morning, there were found written-across the western gable, high above the windows, these words: "Cheer up, my children!" The letters were about a foot long, and looked as if made with with the smooth-end of a staff. The snow was deep and unbroken at that end of the house, which shood alone nearly half a mile from any neighbors.

The remains of these letters could be seen for more

The remains of these letters could be seen for more than twenty years; painting did not obliterate the indentations. The house was destroyed by fire in 1876.

I. D. Rouse.

Upper Liste, N. Y.

Note from Miss Jennie B. Hagan.

To the Editor of the Setisfo-Philos

To the Editor of the Heilgio-Philosophical Journal
As many make inquiries in reference to what a
speaker dosa. It take this opportunity of answering
for myself, to the-best of my ability. I am on now
a trance speaker, but inspirational, and am wholly
conscious. I was a trance speaker at the age of
fourteen-pave outgravem that condition. I have
been in public nestry ten years. I began speaking
if Nebraska. My health being poor, my mother took
me there to recuperate. I soon recovered and began to lecture. I have been a medium erer since by
surflest-childhood, and have grown stronger in my
sorter and the strong of the strong strong free or six each service, something
poems, giving five or six each service, something
more. I have officialed at many funcrais, and
have given good satisfaction, louging from what
people tell me. I receive the subjects for my lecture and poems and all the questions the audience
speak.

South Royalton, Vermont. South Royalton, Vermont.

A Needless Alarm.

There is a conspiracy on foot to unsex woman. She is to be driven out of the family; to be conspiled to acknow on with all the bur Schmidten; to be conspiled to acknow on what the bur Schmidten; to be constituted to take the relation of Mrs. Mary A. Muller—of whose case we have here fore given some account—for a steam-load license on the Mississippil River. She has for some years lived with her husband on the item, and the interest of the most of the constitution of Mrs. Mary A. Muller—of whose a summary and samilars as one can be with, constantly shifting dangers. It is not a question whether it is best for women generally to take up the duties of civer pilotages, or whether this patients of the property of the constitution of the most of

The Efficacy of Prayer.

The Efflency of Prayer.

To the Editor of the lietato Philosophical Journal:

In your issue of January 25th, I notice your editorial, "Why is 12" Dr. Hepworth mentions a case in Hinckley, Medina Co., Ohio, whereby the widow of Harrison Damon, through the efficacy of prayer, found concealed \$23,000. Now, I would say that Dr. Hepworth has got the figures lower than many of the newspapers, as they have reported the story from \$2,000 to \$235,000. The truth of the matter is, the old lady went to our Probate Judge, Munson, for advice, as side thought her husband had money concealed about the premises. The Judge asked her if she had ever noticed her husband go to any particular place on the siy? She mentioned a bee hive. "Then look there." "Did you notice at any time, cobwels on his hador clothes, and the knees of his pants wet or muddy, as if he had been crawing under the barn, or datbuildings?" The old lady acknowledged noticing such symptoms. "Thes," said the Judge, "you look under the bes hive and also investigate the barn, and then report." She did so, finding in the aggregate some \$5,000. The prayer business was recruited as a muth and to tuildised in vestigate the barn, and then report. She did so, inding in the aggregate some \$5,000. The prayer business was regarded as a myth and to published in the Medina Gazette, at the time of which T had a copy.

D. W. Hard. River Styx, Ohlo. . .

The information we furnished in reference to the prayers of Mrs. Damon and the subsequent finding of the money, which had been carefully secreted by her husband, was obtained from an exchange, and used it as one illustration of the "power of pray-we having hundreds of other instances where a response has apparently followed an earnest sup-plication to Delty. Since, however, reading the note of Mr. Hard, we realize more fully than ever, how easily people may be mistaken, for he quotes Dr. Hepworth as having used the story, when a little

more careful reading would have shown Dr. H. guiltiess of the error. Verily, in this age of careless-ness, how difficult it is to arrive at the truth some-The beaviest burdens we can carry is the consci-ousness of duties unfulfilled. How immense appear to us the sins that we have not committed.—Madame Nocker.

AND THE PARTY OF T

For the Beligio-Philosophical Journal.

Synopsis of Address on Thomas Paine. Delivered at the Boston Free Think-

The genius of Paine was cosmopolitan. He embraced the whole world in his sympathies. It was not for a nation, but for mankind that he labored. He was pre-minerally a man of bleas. We know but little of his personal life. We know hum mainly by the illumination of his thought. He worked, therefore, too for a day, but for all time. He is a representative man, a landmark of human history. In honoring his memory we do honor to those principles of which his life was such an illustrious example. He is identified with the great movements of man. He does not dwell apart. He was and is in the rushing idde of humanity. In every throb of the race he seems to bear a living part.

The French Revolution was the beginning of a new eta. It was a volcanic outburst, but its power had been gathering for centuries. It was universal in its interests, a pivotal revolution, whose lurid glare flung the horoscope of succeeding civilization.

In that terrific whirtwind of hope and terror, Paine was a master spirit, He had been trained in zerolution and knew its meaning. He was in thorough sympathy-sith the rights of man and would maintain them ah all hazards. His trust in human nature was boludiless, for he felt that it must be noble, or the universe itself was a lie. Man was committed by the very law, of his being, to the good, she true and the beautiffe, and toward these he would advance, even through he most bloody paths. Paine did not toil simply to overfrow, but to build up. He believed in liberty, but he believed also in justice, The rights of man are universal and they cothe both the king and the peasant. Paine would strike the shackles from the peasant and make him the equal of the king, but whey the king was dethroned and stookside by side with the peasant, then the king was to be protected equally with his peasant. This was the principle that guided Pafae in his treatment of the Ialne tyrant, and for which he almost suffered matyrdow. It was not tengence betweeter the king alive and in subjection, and thus those who were in fav

It was not the expediency of to-day for which he aimed, but for eternal justice, whose light like that of the sun, must fall both upon the just and the unjust, not for vengance, but for the progress and the joy of all.

Paine was far reaching in his ideas. They belong to the future. They look onward.

In recalling the life of Paine, we do not dwell altogether in the past. In the light of his lofty genius we see the days that are to come. He is our leader still, our teacher still. We can learn deep lessons of him. We can gather impulse and knowledge from his eventful career. He has touched strings that will vibrate music in the hereafter. He is a living and an onward power—not a monument of achieved result, for that life which he communicated was not simply that of his own personality, but the life of great kleas, which are immortal, and which from the splendors of the past lead to nobler achievement. No matter what we have done, there still remains a greater; and so long as man advances will the memory of Thomas Paine be an incentive.

In the Editor of the Religio-Philosophical Journals.

Mr. Mark Mertill, late of Amherst, but now decased, was a believer in warnings: He said to me, that he had lost several friends by death, but had never lost one without being warned in some way. He was warned of the death of his son Luke in the following way. I will give you his own words as near as I can. He says: "I was walking by the side of my team on the road about two miles from my house; it was between sunset and dark. I then heard what sounded like the yolee of my son Luke, saying. 'Father, this is the Jast time you will go while I am with you.' I stopped my team and looked around, but could see nobody. I started my team and went on a few rods further, and heard the same voice again say, 'Father, this is the last time you will go while I am with you.' I could see po one, nor could I tell whence the sound came. My son Luke was at home about two miles from where I was at the time, and in his usual health, but was taken sick with a disease of the bowels, and died in twenty-one days from the time I heard his voice."

He was warned of the death of his father in the following manner. He says:

"My father was living in the town of Hollis, eight or nine milies from where I lived in Amherst. I heard he was sick. I thought I would go and see him the next day. The next morning, about twenty minutes past four, as I was rieing from my bed, I leard a knocking on the outside door, and my father's voice say, 'Good-by, Mark. I am going at five o'clock. I went that day to Hollis and found that my father had died that-morning at five o'clock. I was told by my brother with whom he was living, that at twenty minutes past four it was supposed that he had died, as he was seemingly dead, but he soon revived and lived till five."

Did his spirit leave this body and go to Amherst, knock on the door and speak to his son Mark, at

soon revived and lived till five."

Did his spirit leave his body and go to Amherst, knock on the door and speak to his son Mark, at twenty miqutes past four, and then return and readimate his body? I would like to have this question answered. Do these incidents have a bearing on the greatest question of all the ages, "If a man die shall he live again?"

HERMON V. DAVIS, Amherst, N. H.

Amherst, N. H.

In the newspaper report of the late hearing given by the railroad commissioners upon the running of Sunday trains, we notice that Mr. Lewis Merriam of Greenseld, spoke in apposition to the running of Sunday trains, we notice that Mr. Lewis Merriam of Greenseld, spoke in apposition to the running of the son Sunday, his objections being prisadplily of a moral character, A gentleman present at the hearing alluded to, states that the same Mr. Merriam also related his experience in regard to the opening of this post-offices on Sunday. Mr. Merriam said that he had been for several years postmaster at Greenfield, and that he had been many times solicited by citizens to open the office for an hour on Sunday Mr. Merriam said that he had, however, uniformly refused to open the office; but, finally, an order for the opening came from Washington. He reflected upon this order, and had almost come to the conclusion to resign rather than to comply with what he deemed a wrong action. Finally, he consulted his good friend, Governor Washburn, a consistent Christian, and the Governor advised him to get his clerk to open the office, and attend to the distribution of the letters on Sundays. Mr. Merriam said that he took for. Washburn's advice, and had thus never been guilty of working on the Sabbath—The Index.

Lewis Kirk of Alliance, Ohlo, writes: I see

Lowis Kirk of Alliance, Ohlo, writes: I see the JOURNAL speaks of the Russell law again. We want no class legislation nor occupation tax in Ohlo, nor anywhere else. Astrology is a science, and by the ignorance of the world, is even more taboord than mediumship. Its practitioners deserve the same, legal protection that mediums, farmers and publishers get.

The Pulpit of To-Day.

The Pulpit of Te-Day.

The conditions of a powerful pulpit to-day are estably the same as formerly; devotion, sincerity, open-mindedness, translucency of soul. The pulpit must contain consecrated men, who is for the highest flought, the moblest life, the purest sympathies; who are out of the world, do not seek its prizes, do not count its applause; who are not sectarians, not churchmen, not polentics,—men who lay by their individuality, their pride, their self-sufficiency; who are no hypocrites or pretenents, who do not struk, vapor, pai on airs of superfortic, or practice affectations of any kind, fut who superfortic, or practice affectations of any kind, fut who superfortice, practice affectations of any kind, fut who superfortice, or practice affectations of any kind, fut who superfortice, or practice affectations of any kind, fut who superfortice, or practice affectations of any kind, fut who superfortice, or practice affectations of any kind, fut who superfortice in the border line, where humanity been superfitted hope fulness, of perfect good with, frends and servants of management of good with the superfitted hope fulness, of perfect good with, frends and servants of management of the moral and the green season in all committees and at all times to generation. It will be unfailed to the moral mature is still the chole concern. The prevalence of knowledge renders compulsory a finer interpretation of nature, history, experience. We depend on the pulpit to supply this percential demand. We depend on the pulpit to supply this percential demand. We depend on the pulpit to supply this percential demand. We depend on the pulpit to supply this percential demand. The continual properties of the moral mature is still the chief on high standard. It is our clust to insist that the Sunday shall not be wasted, given up to quacks, drivelees buffors and the recupant of it should be held to a high standard. It is our clust to insist that the Sunday shall not be wasted, given up to quacks, drivelees buffors and the proper

bear the brunt of the criticism, but they do not not the tanks.

The best and the worst has been said about the pulpil, yet it is not probable that any agency will ever take its, place, etis very imperfections—and in the nature of things it cannot be all it aims to become—act as a constant spur to its improvement. Other ministrations, honorable and capable as they may be, do not propose to themselves the same objects, of course cannot produce the same results.—O, B. Frothingham in February Mantie.

Parsons Talks Back.

To the Editor of the Beligio Philosephical Journal

Parsons Talks Back.

Io the Editor of the Beliato Philosophical Journal:

In your issue of January 25th, you reprinted from the Yolo Mall (Cal.) an article concerning Mrs. Elisic Reynolds, of San Francisco, in which I was referred to as having been imposed upon by that medium. I trust you will permit me to make a bird statement regarding this matter. The San Francisco Chronicle recently published an alleged "exposure" of Mrs. Reynolds, in which I was spoken of as one of her delice, and in which I was spoken of as one of her delice, and in which I was spoken of as one of her delice, and in which I was spoken of as one of her delice, and in which I was spoken of as one of her delice, and in which I was spoken of as one of her delice, and the support of the statement which refers to me is false, and most grossly false. In the first place the narrative swarms with wholly fictitious occurrences, and with much absurd misrepresentation of the general conditions as makes it certain that it was written without even the faintest attempt to secure verisinilitied. The simple truth is that I attended Mrs. Reynold's eamces for several months tast year; that my daughter did most unmistakably come to me at diose a ances; that her mother and I recognized her repeatedly, by her features, by her hair, by her voice, by her figure, by the shape of her hands, and by the statements which she made to us. During these stances, which were nearly one hundred in number, she frequently materialized, and dematerialized outside the cabingt. She has come to us fully materialized. She has come to us fully materialized. She has come with only her head and vocal organs materialized. She has come to us fully materialized. Whit Hough. She has come to us fully materialized. She has come with only her head and vocal organs materialized. She has come to us fully materialized. She has come to us fully materialized. She has come to us in her habit as she lived," with her hair arranged as in life. She has statement which her hair arranged as in life. Sh

New York City.

A Curious Dream.

To the Editor of the Beligie-Philosophical Journal:

To the Editor of the Beligio-Philosophical Journal:

Was it a dream or a vision? You will pardon me when I tell you that I am an earnest investigator and your Journal, is my school.

A little Miss Gracy Steevenson, of Lockland, Ohio, lost her breastpin, and was very much grieved thereat. Her aunt, where she was pishing at the time, (about Thanksgiving), helped to make a diligent search indoors and out, where she had been playing with the children, but without success. When she awoke in the morthing, she said she had dreamed her pin was lying on the ground, out by the little porch; that in her dream she tried to pick it up, but could not. She firmly believed it was there, burried out, and found it, to her great foy. She is very intelligent and playful. She wondered much about the dream, and she concluded she might be a medium. Then and round it, we wondered much about the gream, and playful. She wondered much about the gream, and she concluded she might be a medium. Then she laid her hands on the stand, and was delighted to find it would tip for her.

Will some ope tell me if prophetic dreams are in any way connected with spirit manifestations?

Mrs. S. GRIFFITH.

North Bend, Ohlo.

What a Minister Says.

Rev. Mr. Gill, who writes the note published below, is one of thousands of clergymen and people of culture who are auxiously and sympathetically look-ing to Spiritualism to lead them out of the wilder-ness. This letter is a sample of many on the same subject:

itor of the Heligib-Ph

4

To the Emer of the isogne-Philosophical Journal:
I congratulate you and thank you for your article on Truesdell versus Kiddle. The best evidence you can give of your faith and veractic is fearlessness of investigation and unsparing exposure of fraud. Your course is truly noble, because it is right, tio on! "He that walketh uprightly, walketh surely." WM. L. GILL.

There is a bond of sympathy between all great

Secrets.

Think not some knowledge rests with thee alone,
Why, even God's stupendous secret, Beath,
We one by one, with our expiring breath,
by pale with worder, selze and make our own.
The bosomed treasures of the Farth are shown
beside her careful hidding; and the air
Yields its mysterious marvels in despair,
To swell the mighty storehouse of things unknown.
In vain the sea expostulates and raves;
It cannot cover from the keen words sight
The curious wenders of its coral caves.
And so, despite thy caution or thy tears,
The prying fingers of detective years
Shall drag thy secret out into the light,
—Etha Wheeler.

Letter from Kansas.

Itelter from Hamsus.

To the Emitor of the iteltito Philosophical Journal!

We wish to call the attention of our Spiritualist friends to a few facts in relation to this place. We are about to start a joint stock company for the purpose of 'manufacturing sugar from sorghum cane. We are in the sugar belt of the great West. Cane can be raised for less than \$2.00 per acreand yields twelve tons of cane (on an average), making \$90 pounds of sugar and from \$0 to 70 gailions of syrup. We have cheap lands, excellent soil and fine climate, with a Spiritual society, and people generally liberal. Nature has dealt bountifully with this Solgmon valley. We want money, also several good families to unite with us, believing that it will be a financial success, as well as developing a higher spiritual and intellectual harmony. Let our friends write us at once, and we will answer all proper questions.

Joy N. Blanchard.

Delphos, Otiswa County, Kansas.

A writer in the Christian Register was that

Delphos, Otiswa County, Kanasa.

A writer in the Christian Register says that preachers who have the largest audiences and the greatest popularity are 'those whose Orthodoxy and whose Rationalism are simost equally imperfect. This is undoubtedly a correct statement, and very happily worded. The phrase quoted todicates very well, in a general way, the thought of these ministers who reflect the mild, modified dissent of the popular mind from the most results of exprass of theology and the misshapen, indistinct, and blurred popular conception of modern thought. The sermons of such prachers have no attraction whatever for disciplined and vigorous thinkers, but they are no doubt; just as necessary in this transitional age as is the condition of those whom these preachers represent. Even a great many of the so-called Liberals are so much under the indusence of theology and its methods, and so little appreciative of the the thought and methods of men like Darwio, Spencer, Huxley, and Lewes, that declamation, dogmatism, and indiscriminate denunciation with them are more popular than the carfully reasoned thought and judicial fairness of the men whose names they have learned to speak. Saturated with the linduence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.—Index.

The Goose-Bone. The goose-bone which the weather troubless use consists of the under bone

become liberal in any true sense of the word by dissenting merely from one and assenting to another
class of views.—Index.

The Goose-Bone. The goose-bone whichthe weather prophels use consists of the under bone
of the fowl, including the "centre-board." The wide
part of the centre-board represents autumn, and the
rest winter and spring. When held up to the light,
thin, pale spots indicate warm weather, and thicker
and darker spots cold weather. Dr. Waiter Brasbear,
of St. Mary Parish, La, (an old Kentuckian), was a
believer in the googe-bone for Bftly years before he
died. There are many fatelygiest sugar planters who
say the bone has never decleved them. A writer in
the New Orleans Plowume says Dr. Brasbear had
thirty goose-bones, representing thirty winters previous to his death, and he had the records of those
winters, each record made after the goose-bone had
indicated the weather. He often-invited doubters to
examine his records and his prophets, and then declade whether they were faise-prophets of true.

An "Affectionate Dove. A writer in the
Christian Replater says: "Some years since, a pigeon flew in at the open window in the writer's hope,
and quietly fook fp its abode with the family. It
became much attached to a little baby, roosted on the
child's cradle and never burled its head under its
wing until personally convinced that the baby was
asleen. It would fly down upon the coverific, regard
the child first with one black eye and then the other,
one made no movement. The baby and the pigeon
ate lunch from the same plate; and many times the
pretty white bird would get in a rage, fly upon the
child's cradle and never burled its head under its
one unmercifully about the face. Firahily, the pigeon refused to leave the house, pined and died absolately for the want of fresh air and sanshine."

Monlecys and Snakes. Barwin, in order
to lest Bream's statement that monkeys, though the
to lest Bream's statement that monkeys, though the

Intely for the want of ress har and sited absomonkeys and Snnkes. Darwin, in order
to test firefin's statement that monkeys, though they
have an instinctive dread of snakes, could not desist
from satisfying their curiosity by lifting up the lid of
the box in which the snakes were kept, took to the
monkey-house at the Zoological Gardens a stuffed
snake. The excitement that ensend was most amusing. He then placed a live snake in a paper bag,
with the month closed, in one of the consustments.
One of the monkeys approached cautiously, diened
the lag, peeped in, and instantly rushed away. Then
monkey after monkey, with head-faised high and
turned on one side, could not resist taking a peep into the upright bag at the divadful object lying quietig at the bottom.

Texting Manifest Actailation.

If at the bottom.

Testing Monkey Intelligence. Professor Hengger, on feeding his monkeys at Paraguay with egys, observed that at first they smashed them, and then wasted much of their contents, but they soon learnt to hit one end against some hard body, and pick of the bits with their paws; and if they cut themselves once with any sharp tool, they would either not touch it again or handle it with the greatest caution. Lumps of sugar were given them wrapped up in paper and sometimes a live wasp was put into the paper to try them, so that in hastily unfolding it they got stung, but after this had once occurred, they always held the packet to their ears to detect any movement within.

A Lonk Sice p. There is in the Glasgow West-

tect any movement within.

A Lonk Steep. There is in the Glasgow Western infirmary a Highland woman from the island of Skye who has slept healthfully for elighteen months without once waking up. She is 35 years of age, and the mother of three children. She lies on her back, and never moves a muscle save those which are exercised in the act of breathing. Her pulse is 80, her healthing fair, and she gets food three times a day by means of the stomach-pump apparatus. It is believed that she will recover, and that the worst results of her long steep will be those arising from her unavoidable neglect of her household duties.

Very Curtons. May Cauel in one of his lec-

unavoidable neglect of her household duties.

Very Curious. Mgr. Capel in one of his lectures said: "The Catholic missionaries who have been sent into the wilds of Africa are amply repaid for years of incessant labor if they only succeed in converting one savade, because it is a noble conquest. The soul of one little trish child is more valuable to God than the wealth of the American treasury and capitol multiplied one million times. A great principle of the Catholic church is that no man by himself has any right over any other man on earth. Not even bishops, clergymen, or governors have this right in the eyes of the holy church."

in the eyes of the toy Content.

*Cremation is to be tried in France, permission having been given by the perfect of police, on the recommendation of Dr. Brouardel, to burn the realism of hospital subjects, provided a satisfactory apparatus be constructed in one of the Paris cemetries. A society for the propagation of cremation is in existence in Paris, the president being M. Koech-lin-Schwartz, the mayor of one of the arrondisse-

The Combination of Ingredients used in making BROWS'S BRONCHIAL TROCHES is such as to give the best possible effect with safety. They are the best remedy in use for Coughs, Colds and Taroat Diseases.

By the use of Ely's Cream Bahn for Catarri, I ase overcome a disagreeable discharge from nos-its, and am free from pain in my eyes and head.— W. Lane, Hardware Merchant, Newton, N. J.

A Wise Poodle. Sir John Lubbock has trained a black poodle to present different cards when it desires to be fed or to go out. The words "food," "out," and "bone," are printed on fitem, and the animal has been successfully trailed to associate these cards with the desired events of the day.

Miss Jennie P. Warren, 740 W. Van Buren St., Chicago, III., says: "Samaritan Neveine cured me of spasma" \$1.50 at Druggists.

The Salvation Army of England is having fifteen halls built, with seating capacity for 25,000 people.

He Knew He was Right.

Matthew Arnold holds that majorities, are not necessarily right. It is a bold doctrine, and, as stated, radical. We may not follow to the full length of his conclusions, but we are withing to learn of him and put into practice, whatever in theory seems sound. We are getting farther every year from prejudicy. We are restailing doctrinesy deem elical profession is throwing off restrictions upon unchoods of practice, civil-service reform, and principles of temperage-lare forcing recognition from political parties—on every hand we are advancing into greater light—and freedom. These advances, however, have been gained only by conscientious self-sacrifice somewhere, which is sometimes apparently unappreciated. For instances, a few years ago, one of our best read and most skillful physicians wished to publish his experience in the treatment of certain forms of disease, but his relation with his profession forbade. "You may treat them yourself," said the code, "hat you cannot give the public the means of self-treatment." This seemed arbitrary and unjust, in his practice as a surgeon and physician in the United States army, and, subsequent to the war,in one of the most malarial sections of the country, he had discovered a new principle of treatment, and being auxious both to confer a needed benefit upon the race, and to win the widest fame and success in the line of his closen profession, hetherefore, resigned his membership in his profession, hetherefore, resigned his membership in his profession, and his manly action has met with the fullest success, for there is not anywhere a more highly-reputed superparation than his, and it is generally recognized as an upequaled autitote for malarial and blood disorders, now so prendent.

It required moral courage and a firm sense of duty to make such a personal and professional sacrifice, for he occupied the front rack in every respect. The value of such an act is now conceded by the university of such as a personal and professional sacrifice, for he occupied the front rack in e

M. C. Morrel, of New York City, in addition to many other things, writes: "The power of propli-ecy is a phase of mediumship that has been with me from the first. I predicted the rebellion three or four years before it came, and also mans other esents which were realized. The Frobisher Hall meetings are conducted on harmonious principles. Brs. Jones, the leader, has kind, humane and brotherly feelings. Our Ladies Aid Society is doing a grand good work.

LICHT.

A weekly Journal for Spiritualists and others students of occult Philosophy. Published at 88 Great Russell Mt. Lén-don, W. C., Ergland, Price, postpaid, \$3 per annum, in advance. Subscriptions taken at this office.

LONDON AGENCIES OF THE

Religio-Philosophical Journal,

[103] Great Portland St., London, W. C., Mr. J. J. Mors-Agent; also John S. Farmer, office of Light, 38 Great Russelli, W. C. Subscriptions received. Specimen copies 31, ph. at three pence. All American Spiritual books supplies.

GEO. W. PECK'S WORKS.

THE CHICAGO BOOK CO.,



BEYOND THE SUNRISE.

OBSERVATIONS BY- TWO TRAVELERS.

This curious and fascinating book which has already excit ed great interest, treats of Dreams, Premoutitons, Visions Prochology, Charrogance, Theosophy, and kindred themes. "No more interesting book has ever appeared on the subjects "-Orid Independent.

"Charming incidents and p risonalities."—Teas Siftings.
"It will give good cheer and inspiration wherever read."—San Francisco Fast. "It passes beyond the mere story of apparitions into the

Cloth, \$1.00. Paper, 50 cents. Postage free

For sale, wholesale and retail, by the light-to-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago,

THE WATSEKA WONDER.

MARY LURANCY VENNUM.

BY E. W. STEVENS.

BI E. W. SILVENS.

With complete by Justica Bincharan, M. D. Prifessor of Physics and Anthropology, and Physics (et al., 1988). Anthropology, and Physics (et al., 1988). Grant of Medicine, in the Ecicle Medical College of New York; D. P. Rayner, M. D.; R. B. Brittan, M. D., and Hudson Tuttle. This narrative will prove a most excellent involuntary relative. If will attract the attention of Ebousson's who sayer than the complete of the College of the Sayer of the College of the Colle Portrait of Lurancy Vennum.

Price, 10 cents Fer Copy, 12 Copies for \$1.00 Postage Free For sale, wholesale and retail, by the RELIGIO-PHILOSOP CAL PUBLISHING HOUSE, Chicago.

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from energation, larguer, weakness, and moutal depression.

It has an almost mached effect invaring structive and entances disorders.

It can be seen that the strength of the blood of the tendence of the tendence

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

It is composed of the most efficacious interative, durretic, and tonic drugs known in plarmaky, among which are the genuine. Honduras Sarsaparilla, Vellow book, Stillingto, and the Jodides of Potasium and Iron.

It is a highly concentrated medicine, scientifically and honestly compounded so to severe to it the highest degree of activity and perfect uniformity.

It has received the hearty endorsement of the leading men in the medical perfects. It is a notalized perfect of the leading men in the medical perfects, made no posterior in the first degree of activity and perfect uniformity.

It has received the hearty endorsement of the leading men in the medical perfects of the leading men in the medical perfects.

It contains no poisonous inherials or other dangerous drugs, the use of which for temporary effect in the many crude and charge mixtures sold as alteratives, modures effects on the system often worse from the discussible of the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the leading men in the medical perfect in the many crude for the leading men in the medical perfect in the many crude for the proposition of the leading men in the medical perfect in the many crude for the leading men in the medical perfect in the many crude for the leading men in the medical perfect in the many crude for the leading men in the medical perfect in the many crude for the leading discusses caused by Vitiation of the leading discusses caused by Vitiation of the leading discusses in the leading discusses an

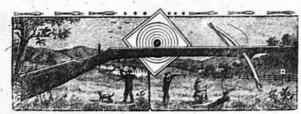
Ayer's Sarsaparilla

PREPARED- BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all Druggists: Price \$1.00, six bottles for \$5.

IMPROVED RUBBER TARGET GUN!



and HUNTING Shoots Arrows or Ballet

tum.

The Hon Maurice Thempson author of that delightful look. 'The Witchery of Archery,' writes: "I know of one bright-specified whose bet is for the time a glorious one on accorded of your gun. Showeviy, I think this gun of yours the INECT AND MONTHON WEAR 15 EVERL MADE, PAUL EDVEY.

C. thou, of Hart which seminary. N. Y. says: "I bought one of bur Target Guns sint found it to be far superior to AF, that I have ever tried. I falled a heady with it at juvering yards, and have such correct other amail game."

Besides the above, handreds of letters have come from young twen not toy's in all sections of the country, describing their good accords in shooting pignosify pignifyed a superior. Ac, with high Gun.

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

60 Dearborn St., Chicago, III.

BUY NORTHERN CROWN SEEDS. Produce by all JOHN A. SALZER, La Crosse, Wis.



FLORIGULTURE FOR AMATEURS, FREELY ILLUSTRATING NOVEL THE STATE THE MAJOR PORTION

THES IN THE FLORAL WORLD, COCUMES THE MANUAL FORMAL ANTICLES IN IS CONTIDENTLY ASSERTED THAT ITS PRACTICAL ARTICLES ON HOME DECORATIONS, AND ITS ARTICLES ON VARIOUS DOMESTIC ECONOMIES, ARE WORTH, EACH MONTH, THE COST OF THE MAGAZINE

FOR A YEAR

THE SUBSCRIPTION PRICE IS 81.25 PER YEAR, WHICH INCLUDES, POST-FREE,
THE TWO EVER-BLOWING ROSES; OR, IF PREFERRED, TEN PACKETS CHOICE
FLOWER-SEEDS. TO BE RELOV FOR SPRING FLOWERGARDENS, SEND YOUR SUBSCRIPTION
AT QUEE. SINGUE NUMBERS, 14 CENTS, A SAIP-S NUMBER, 6 CENTS-IF THIS FUEL
CATION IS MENTIONICS. GREAT OPPORTUNITY TO MAKE MODREY AMONG YOUR OWN NEIGHBORS, IN CASH COMMISSIONE, ASK FOR TERMS TO CLUB-RAISERS WHEN YOU SEND FOR
MAKE NUMBER, ADDRESS.

THE LADJES' FLORAL CABINET,

THE LADIES' FLORAL CABINET, 22 Vesey Street. New-York.

FOR A SUCCESSION THE ENTIRE SEASON

Pen, Blies' Abundance... 00 point second on a single blant. Very productive, et is it inches in fewer flority. Excellent quality, as tentions packet is packet. Second until frost; an exercise large et in the six by the penelty of t

BARNES!

No. 2028 Male St. C. JOHN BARNES.
Rockford, Ill.

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Madicade Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson et., near La Salle, Chicago.

These baths are a great lutury and most poten curading agent. Nearly all forms of release Rapedly Desappear Undergreen. Nearly all forms of release Rapedly Desappear Undergreen and the state of the st

RAILROAD TIME-TABLE.

CHICACO, ROCK ISLAND AND PACIFIC.

Lawrin | Inaverspect and Peocia Express | 5.50 pm | 12.05 pm | Council Buufa Aivents Fast Express | 2.35 pm | 12.05 pm | 2.05 pm | 2.35 *Daily + Daily Except Sundays . ;; Daily Except Sat days ; Daily Except Monday . b, Sunday only.

A MAN



consists for sale at all principal Ticket Offices in United States and Canada, segrage disched through and rates of fare al, is as low as competitors that offer less advantages.
For detailed information, get the Maps and Fold-ers of the

GREAT ROCK ISLAND ROUTE, At your nearest Ticket Office, or address P. R. CABLE. E. ST. JOHN, Ver Free & Gently y. Gentle Pass. Ag. CHICACO.

CHICAGO.

FREE CIFT! Alsopy of my MedNeuer-Rench will be level by any prevent for a 1. Commandneumpilon. Herochitig. Actions. Row Throat, or Hassal
Catesrrb. It is elegantly printed and illustrated; 144 pages,
12mo. 1878. It has been the means of easing many valuable
lives. Send name and post-effice abdress, with six centre postages for multipas. The book is invaluable to persons suffering.
Dis. N. H. WULFE. Cincinnati, Ohio.

127 Stright paper in which you saw this advertisement.

NEWSPAPERS AND MAGAZINES.
For Sale at the Office of this Paper.

CKST

Banner of Light, Boston, weekly.

Medium, and Daybreak, London, Eng. weekly.

Olive Branch, Utlca, N. Y., mouthly.

The Shaker Manifesto, Shakers, N. Y., monthly,

The Theosophist, Madrias, India, monthly.

Light for Thinkers Atlanta, Gu. Third Edition - Revised, Enlarged, Profusely Illustrated

Red Edges and Elegantly Bound. STARTLING FACTS

Modern Spiritualism

Witches, Wisarde, and Witcheruft; Table Tipping, Spirit Eupping, Spirit Speak-ing, Spirit Telegraphing; and SPIR 17 MATERIALIZATIONS of 17 MATERIALIZATIONS of Spirit Hands, Sprit Haids. Spirit Places. Spirit Florers, and every other Spirit Phenomenon that has Occurred in Europe and America. Since the Advent of Modern Spiritus sun, March 31, 1848, to the Present 26

N. B. WOLFE, M. D.

The book makes a large 12 mm of over 600 pages; printed on the, calendered pages and founds in extra it Eurollah sinks with tact and for one destrictly illuminate gold.

After comprehensively epitemizing the "Startling Factorization in its book comprising extrainal investigation make goder most hoursafe acaption, for Voide steps.

And comprised to the book compense vertical formedgation made under most theoretic amplice for With these revenue of its feachings the book stand before the world, asking no favor but a reading—the consideration but the fair judgment of enlightened men and women. As Death is a heritage common although to King, Pepe, Priest, and People, all, should be interested in knowing what it portends—of what becomes of us after we die Those who have fasted death, our spirification, answer this great problem in this book of 600 pages."

Price \$2.25. Postage Free.

ed in a fine but so so to reach me outper in perfect opins reals, wholesale and retail, by the Emileto-Punissoral-Punismuse Societ, Chicago.

GIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. J Pamphlet form, price 10 cents. For cale, wholesale and senall, by the Emiliation to: PENLISHING HOUSE, Changes

continued from First Page.

ble to be submerged in the rainy geason. They then leave their ant-hills, and ascend to mud nests, which they build on high grass stalks, and which are not used at any other time.

mud nests, which they build on high grass stalks, and which are not used at any other time.

In the nest of the honey-making ant of New Mexico are two distinct races of ants working in cooperation. There are, first, the honey-makers who never leave the nest, and are large clumsy looking yellow ants. Then there is a small active yellow worker or nurse, probably of the same race; but the entire work of collecting the leaves of flowers from which the honey is made, as well as the soldier duty of defence, is done by a large, flerce black ant. These black ants never carry in the leaves they bring, but drop them several inches from the entrance, where they are picked up by the small yellow ants and taken by them as food for the honey-makers.

Probably we find the grandest exhibition of the intelligence that man has proudly claimed as his own exculsive property amongst the Eciton or Military ants of the Amazon. These ants march in enormous bodies or armies to capture and plunder other insects for food. They-send out scouts in every direction. When anything is found, a force of the right size leaves the main army, or if necessary, further reinforcements are sent. Everything captured is sent back to the main column, and taken to the rear by a line of carriers who pass down one side loaded, and up the other empty. All along this great column are yellow ants acting as officers, who maintain rigid discipline. Should they find an ant's nest, they instantly attack it and pass out their prey from hand to hand, or rather from mandible to mandible. If they can utilize a descent, they let their load roll down of itself, and at the bottom it is picked up by other ants.

itself, and at the bottom it is picked up by other ants.

Mr. Belt, the Naturalist, once saw these ants croes a small swift stream. They found a twig no bigger than a quill, which reached across. It would have taken hours for their army to have chossed by so natrow a bridge, so they clung to one another on each side till the bridge was wide enough for six abreast, and then the army crossed. Mr. Belt saw them crossing a railway. A number were crushed on the rails by a passing train, when they at once built a tunnel under each rail before the army was permitted to continue its march. Ants that have regular homes are very particular as to burying their dead, and keep a regular burying-ground just as we do. The slave-making ants have so much human pride, that they bury masters and slaves in different places.

Mrs. Halton purposely killed a number of

regular burying ground just as we do. The slave-making ants have so much human pride, that they bury masters and slaves in different places.

Mrs. Hulton purposely killed a number of soldier ants. Those around sent to the nest for help, which came in a regular two and two procession. Two ants picked up a bedy, and were followed by two unloaded ants, in which order the procession was formed until there were forty pairs. When the carriers were tired, they changed places with the others. A miscellaneous body of some 200 ants followed till they reached a sandy spot near the sea shore, where a separate hole was dug for each ant. This was not the end. Seven ants had tried to run away and escape digging holes. These were followed, brought back and killed, when a large hole was dug and all seven buried together.

I have thus given you some glimpses of another life, in which we can trace both affections and emotions, but above all, devotion to public duty. Notice how little real knowledge of their lives we can obtain, for we must entrely work by comparison. If they act as we would act under similar circumstances, then we suppose that their faculties work as ours; but this is after all guess work.

The Termites—the dreaded white ant of the East—love to build tunnels and work in the dark. An English General tells us that in India they came down several feet from a celling, actually making a clay tube down which to travel. When they reached the coveted food, they found that an ant could not carry a load up that perpendicular tube, so they constructed a winding incline all around the outside, and carried off their hard earned spoils. The mounds thrown up by these wonderful insects are often 20 feet high. We are told that their interiors are grand, beyond comparison, with nurseries, provision chambers, guard-rooms, passages, corridors, vaults, bridges, subterranean streets and cannals, tunnels, archways, steps, smooth inclines, domes, etc., all in defipite well considered plans. In the centre is a palace where a royal pair r

meetings. Their arrangement of canais for draininge is perfect, and so is their system of ventilation.

Now take notice that these wonderful insects are without eyes. None of our sounds affect them, so we call them blind and deaf. But that only means they have senses we cannot comprehend. We cannot imagine how they converse with each other, nor how their military orders are conveyed with such lightning-like rapidity. An English naturalist whilst in South America met one day a train of ants, the peculiar habit of which is to cut a crescent-shaped piece out of a leaf, and carry it home on their slioulders, so that it looks as if each ant had a banner waving to the wind. The ant column was over one-hundred yards long, and was composed of ants marching four abreast, in close order. Their path through the tail grass was about six inches wide and worn quite smooth by frequent journeyings.

He placed a log sight across their path. The high grass prevented their turning out. Though the column was so long, every ant seemed almost in a second to know there was strouble ahead, and stopped. About twelve inches of the van put down their leaves and examined the obstacle. They determined to tunnel under it. The column/waited. In half an hour the work was done, being pushed from both sides. Then the leaves were picked up and the whole column resumed its march, passing through the tunnel.

march, passing through the tunnel.

picked up and the whole column resumed ligmarch, passing through the tunnel.

The agricultural ants of Mexico and else
where—nincheen varieties—which cultivate
and harvest their own grain, are another evidence of this marvelous insect development.

Now the question for mankind is, "Where
does this development stop?" Ouce again I
sek you and myself. "In what does man's
superiority consist?" Of course man's development has led to a great mastery of his
surroundings, and undoubtedly the involutions of his brain have kept pace with the
evolutions of his reason. The savage who
slew his dozen with spears, has given place
to the monarch who slaughters his thousands
with shot and shell; but the ant-arimy is far
superior in discipline and just as deadly in
combat. Man evolves wisdom from experience gained by failures. I have shown you
the ant travels upward by the same road."

I might continue comparisons to an in-

I might continue comparisons to an indefinite length, and by no means favorable to the pride of man, but I have a very different object, so I merely once again ask. "In what does man's superiority consist?" Did I hear you say that the ant cannot calculate an eclipse or build a telegraph? I don't

know that. Do you? I know the fact of an obstacle in the road was communicated instantly to every jindividual and in a column four abreast and one hundred yards long; so very likely they have telephones of which man does not yet dream, me they have arts, we do not possess. They can store grain under ground, which never sprouts while in their granaries and yet grows when man takes it out and buries it. Our grain men will pay you handsomely to teach them that science. They, have developed under pressure of circumstances just as man had done. The Ahmston and by continued battes on its slave-making excursion and strong, the strong of the strong and strong, the strong of the strong of the strong and strong, the strong of the

alism.

I want you to follow out the thought and see where it will lead you. I will only just give you a hint now as to where it is leading me. It is compelling me to ask myself this question: "Since the ant is travelling to a higher development on earth, by a different question: "Since the ant is travelling to a higher development on earth, by a different road to ours, why should not his progress continue in spirit-life, ir such be our destiny?" And also I ask myself: "Is not the ant made as much in the image of God as is man?" Lastly I inquire, "Wherein does the individual soul-life of the ant differ from that of yours and mine?" Some day I propose to answer these questions from this platform. They, perchance, have an import of which you little dream, since I assure you they involve a recasting of the whole theory of creation. But our immediate duty is—each for himself—to put forth our whole soul-energy to clearfrom our path the rubsoul-energy to clearfrom our path the rub-bish of prejudices bequeathed to us by our

If you have built castles in the air, your work need not be lost. That is where they should be; but put foundations under them.

Letter from New South Wales.

On the 16th of December some of the friends of the late John Tyerman (who, you will recollect, was a visitor to America sevral years ago, and made many friends there by his genial and kindly nature, besides hosts of admirers by virtue of his eloquent lectures, brilliant with progressive ideas and remarkable for sledge hammer logic jurneviled a monument to his memory in the excellent of the rugged beauty. It is situated on the summit of a rocky prominence with the wide Pacific at its base, and vast massies of rocky coast-line within view for many miles on either side, while at the back, is an undulating country, studded with pretty homesteads. Mr. Henry Gale, an old and valued friend of the family, did the unveiling; he and others also spoke over the earthly remains of one of the most ardent and fearless supporters of free-thought and Spiritualism we have had amongst us, and who, moreover, endeavored to live in accordance with his principles. I could not always agree with Tyerman, but I can conscientiously say that I ever admired him, and I honor his memory.

Mr. Bright has gone from the wing to New Zealand with Mrs. Bright lie proposes to return in two months, if health will permit, but as he has only got the lease of the Theatre Royal from August next, which is seven months away, we may possibly not see him back before that time. It is to be hoped that when he again commences lecturing, he will give the leonoclastic style a rest, and endeavor to build up an ethical superstructure on the ruins of Christianity, which he is supposed to have completely demolished. Perlangs, however, the new Protestant Bishop, Canon Barry, who will be here in March next, will be found a foot superstructure on the ruins of Christianity, which he is supposed to have completely demolished. Perlangs, however, the new Protestant Bishop, Canon Barry, who will be here in March next, will be found a foot superstructure on the ruins of Christianity, which he is apposed to have to make the superstructure of the ruins of the protest of the pa

There are Laws of Change in the Immut-able God, and these Laws make Prayer to God Effective and Scientific.

BY WM. IRWIN GILL.

It appears to be a prevailing notion in some quarters that the immutable never changes, and that therefore since God must be conceived as immutable, it is in vain to pray unto him, and that at the most prayer can be effective only from subjective inducence. This has superficially an aspect of sound philosophy and logical consistency; but it is just the reverse of the true order of fact and thought.

the reverse of the true order of fact and thought.

It is the immutable which always changes and only so far as anything is immutable and permanent is it possible to change. All changes are in the relative immutable, in that which remains the same through the changes, if the same through the changes, it does not change. The successive phenomena are not its change. The successive phenomena are not its change, because that which has not remained the same has ceased to be; just as each phenomenon, as it disappears, ceases to be; and the beginning and ending of every phenomenon is an absolute creation and annihilation, unless it be simply a model change in something which remains the same through all the changes.

The writer of these lines changes, and waste these changes are as a same and the same are successive to the same through all the same are successive to the same are

The writer of these lines changes, and makes these changes because he is the same all through—the same person and character

as the subject and cause of these phenomenal

changes.

The great cosmical force is supposed to remain the same through all cosmic changes. It remains the same in the quantity and quality of its force, so that it always follows the same laws, and changes in accordance with them. If it had no power of change, it would not be a force and would not door suffer anything. It would be nothing at all. If it did not produce through the cosmic changes, it would not be that which changes. We could not say "it" changes. We could not say "it" at all except in reference to phenomena which simply begin and end their existence, and nothing really changes. I cannot even be conscious except as I continue to be the same subject through the successive conscious states.

Now if there is a Being who is above all nature and the creator of the cosmical force, the same fundamental analysis must apply to him. He caunot be conscious or cognizant of the world in its ceaseless transmutations, except as he/is the producing subject of all the changes; and whether conscious or unconscious he can effect nothing except as he changes will be remains the same.

The primal'say of all changes in the permanent, is that each and all changes have fixed mutual relations. Every change and set of changes have lexical or uniform relations to some or all other changes, so that if one set takes place, others will certainly follow. This is verified in cosmic changes. It is also verified in the conscious changes in our own individuality. The same law, must hold concerning all supermundane-beings. It must be exemplified in our ex-earthly friends. They are the same persons they were on earth, and the same in character some of them, but they have undergone great changes notwithstanding their sameness, and because of that sameness. So far as they know us, their minds are affected by our changes, and while they (some of them at least) are always the same true friends to us; they are pleased or the place of the condition and character and sometimes they will be stirred with feelings of keenest disapproval, an

change in his feelings toward men according as they charge in their conduct and character.

Hence, as prayer is one of the expressions of character as well as of need, there must be some special response (revealed or not) in spirit on the part of God. The attitude of his mind and will must vary according to the spirit expressed in the prayer, and his feeling cannot be ineffective. Hence prayer to God is as philosophical as petition to any funite being; and in neither case is the effect always and necessarily of subjective origin merely.



MEDIUMSHIP.

CHAPTER OF EXPERIENCES.

By MRS. MIRIL M. KING.

oy and ARRIER ANDS.

This Pamphet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual have and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the rise philosophy and the Spiritual Financial Christian with a supplied to be largely directioned as a tract by Spiritualistic and the supplied of the Christian Religious Christian Ch

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Trademan, Mechanie, Merchanie and Farmer, and to guide the professional Fainter-Constaining a plain common series statement of the methods implicitly of the professional fainter to produce satisfactor from the produce of the professional fainter of the produce of

T. B. GARDNER.

Price, cloth bound, 21.00; postage 10 cepts entra.

For sale, wholesale and retail, by the limitor-Philosophical Profilesing House, Chicago.

THIRD EDITION.

BIBLE MYTHS,

Parallels in Other Religions.

eing a Comparison of the Old and New Test and Miracles with those of Heathen Nation tr. Considering also their Origin and Me

The object of this work is to point out the myths with wh

1 Vol. Royal Svo. Cloth About 600 Pages. PRICE, \$3.00.

Sent, postpaid, on receipt of price. Addr djosophical Journal, Chicago, Ill.

MCSHANE BELL FOUNDRY Manufacture those criebrated Hells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free, Address H. MCSHANE & CO. BAHIMASS M.

Curing Disease by Spirit Power.

Its Letters; or in Ergent Cases by Telegraph. Betance no oblinele to cares by this method. Utve Symptoms, Age and Sex. Trams.—Examination, Letter of local crotections and Treatment, 82.60. Continued treatment, per week, \$1.00. Treatment by Telegraph, \$5.00. Where medicines are indicated they are magnetized by spirit power and are charged for a unual prices. The poor treated free by sending free 2 cent

MILTON ALLEN, 2411 North College Avenue, Philadelphia, Pa

IN GOLD! Three Awards.

Given Away

CITY AND COUNTRY.

Write for full particulars. Address (enclosing 10 cents it silver or stamps), when copy of City and Country, a 28 page litustrated monthly, with handsomely engraved cover and full information will be sent.

WILL C. TURNER & CO., Publishers. Mention this paper.

THOSE OF

OUR CUSTOMERS

Who have not received our Pocket Map of the United S printed in Colors, showing the new

STANDARD RAILROAD TIME,

the difference between Standard and Sun Time in all the a on the Continent will have one mailed to them upon lpt of request on Postal; or we will send it to any aduress occipt of 10 cents in stamps.

LORD & THOMAS,

Newspaper Advertising, Chicago, Ill.

CHICAGO **WEEKLY HERALD**

For one Year and

A \$1.50 BOOK

For the Regular Price of the Book.

WEBSTER'S AMERICAN PEOPLE'S

OF THE ENGLISH LANGUAGE, AND PEOPLE'S MANUAL.

nary contains twenty five thousand words, with one, pronunciations, grammatical forms and syl-

DICTIONARY

The Interest of the Control of the C

Amendments, and the population in a "Compendium of Use-scale cells using 1790.

Part II, of the People's Manual is a "Compendium of Use-ful Information," and contains chapters on Rules for Writ-ing, Parettastion, Spelling, Booksepling, Legal Forms of all the Land Compensation, Spelling, Booksepling, Legal Forms of all Hays in the Stack, Stone in the Holyall, Grath IT Blus, etc., How to Tell the Age of Calife, Sheep and Gosts; What to do in case of Drowning, with Hillustrations; and 1,000 other facts of interest to everyone. This book is a perfect Encyclo-

of interest to everyone.

The CHICAGO WEEKLY HERALD is a large eight plage newspaper that is admitted to be the best ever issued for ONE BOLLARYPAR YEAR.

Mend for anomic copy, Addiess

CHICAGO WEEKLY HERALD,

JAMES W. SCOTT, Publisher.

SYNOPSIS

COMPLETE WORKS

WILLIAM DENTON, THE GEOLOGIST.

Postage 7-per cent, extra. If sent by Express, charges pay-

Our Flanet, Its Past and Future,
Soul of Things; or Pyrchometric Researches and Discoveries.

Vol. 1. 150
Vol. 11. 150
Vol. 11. 150
Vol. 11. 150 Radical Rhymes, Radical Discourses. Is Darwin Right, or the Origin of Man, is Spiritualism True, particulation True, and Modern Science, Deings, in the Light of Modern Science, Thyself, mon from Shakspeare's Twit.

Orthodoxy False. Since Spiritualism is True.
What is High.
The God Proposed for Our National Constitution
The Irreconcilable Hecotals of Genesis and Geo

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

A Thrilling Story for the Times.

CLAIR:

A TALE OF MORMON LIEE AND PERFIDY.

Pr HUDSES TUTLE.

Price 10 cents, beinge 2 cents estra.

For sale, wholesale and result, by the RELIGIO-PHILOSOPHIAL PUBLISHING MOCHE, Dilonga. . By MEDSON TUTTLE.

No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organfration of new Societies or the condition of old ones, movements of lecturers and mediums, interesting fuel dents of spirit communion, and well authenticated ac its of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

at PAGE. Fire Flutonian and Promethean. Delivered by Alexander Wilder before the Harm sociation, New York, January 27th, 1884.

OND PAGE.—The Romish Church and Inspiration. Broth erbord of Humanitarians. Wendell Phillips. Sugges-tive Thoughts. Use of a University Bream. A Sici Man's Ferebodings.

arm Page.—Special Notices. Notice to Subscribers Books. The Burdens of Spiritualium. The Danger of Immature Judgment. American Eclectic Colleges. Chiage as a Prayer-Cure Resort. General Notes

FIFTH PAGE -- Harry Bastian Again in Trouble. In Me am An Appeal for Aid. Miscelfauegus Advertiseu

SIXTR PAGE.—Wendell Phillips, Spiritualistic Show Hills, The Labor Problem, or, Capitalist versus Labor. Onset East Grove Association. Suicides. Was it Design, or Coincidence! Meeting at Lapere City, Mich. A Strange Story. What Noah's Wife Said. Gerald Massey's Locin Brockiyn. Success of Mrs. Shepard-Lillie as n. Ohlo. C. E. Winans, the Materializing Medium

SETENTH PACK - Dreams, Miscellagious Adver-

megra P.or. — Hilocis Press Association.— Urbana Mettin
— Washington Ercursian—The Maiden Story of the Meet
ing and the Journey, by a Maiden Representative of th
Journal. Dyng Atter Sleeping Two Years. Miscellans
out Advertisements.

FIRE-PLUTOSIAN AND PROMETHEAN

Lecture Delivered by Alexander Wilder before the Harmonial Association, New York, January 27th, 1884.

"Learn the Intelligible since it exists beyond the Mind And concerning the Mind which moves the Empresa And concerning the Mind which moves the Empfrea Heaven. For the France of the Flers World is the Mind of the mind "—Cheldean Oracle.

And concerning the Mind which moves the Empirear For the France of the Flery World is the Mind of the mind.

THE OLDEST RELIGION.

To-day we will be Rosicrucians and discourse about that divine thing, fire! The worship of fire appears foremost among the religions. The nations of the earth, of whatever race or civilization, have been at one in the bestowing of this peculiar homage. The rites and usages of all creeds, down to our own day, bear this angle, testimony. Christian and Hebrew stand on the same_common ground with Hindu and Parsé. Every religion and philosophy, however abstruse and sublime, has come forth in due line of descent from this beginning, and has never severed its umbilical connection, or ceased to be a form of the Ancient Faith. The firesymbols are found at every place of worship; and every plous family to this day denominates the place of household prayer, as in former times, the Family Altar.

How these things come to pass and what they mean, we propose to inquire. I believe that the torch of Wisdom and Truth has never been the sole property of any people, but has passed from hand to hand, from nation altion, illuminating all in every age and country, who cared to partake of the light. It is one of the vainest of idle presumptions to suppose this is an age of special enlightenment, superior to all the world ever knew before. We never had more intolerant dogmatism, more shortcoming in real knowledge, more willful ignorance, than now in the ranks of the self-styled men of science. They decry everything which they do not underderstand; and philosophy most of all. They would have us believe that their brilliant artificial light has eclipsed all the sunshine of former days, and denominate all worship and veneration but bilindness and superstitungeon, the slaves of their methods, but free citizens of the universe, heirs of all its wisdom from the remotest antiquity.

Fire has always been the sublimest manifestation of beauty to human eyes. We

Fire has always been the sublimest mani-festation of beauty to human eyes. We testify our joy by illuminations. We symbol-ize victory, achievement, all that is desirable in life by a burning torch. We are all of us profoundly conscious that the potency by proroundly conscious that the potency by which we are animated, the very soul itself is a fire within us, imparting energy, warmth, ambition and fond desire. Our spirits are but scintillas from the eternal fire, the great ocean of living fiame.

"He that hath ears to hear," said Jesus,
"let him hear." Let him who would comprehend the sublime mystery look upon it
with that clayified vision which enables us to perceive what eyes have not seen nor ears heard. The attraction of the stars will then enable him to stand erect upon his feet, and he will no longer be abandoned to go on all fours as do the animals.

fours as do the animals.

We are all of us taught that in all that we do, even to the most common acts of life we should do it to the glory of God. Did/any one ever reflect, that glory was but the radiance of light, and that God was glorfous beyond human concept, solely because he is as the Bible repeatedly assures us, "a consuming fire!" Read the Bible carefully, and you will see this idea borne out everywhere. When the Lord revealed himself to Abraham, we are told that the appearance or manifest-

ation was like a blazing furnace and a moving torch. The apparition to Moses in Horeb was as a fire in all the branches of a tree, shining brilliantly but not consuming it.

By this time, it will be perceived that we are treating of the true fire, and not merely that common flame known to gvery one, which can only subsist by being constantly nourished with fuel, and disappears totally from our view when deprived of it. We are considering instead the eternal fire the inefable entity which is itself vivific and life-imparting, of which the-phenomenal fire is but a shadow and symbol. We mean the divine spirit, the immortal fervor, into which the world evolves—from which and by which are all things.

MANIFESTATONS OF GOD IN FIRE.

The Hebrew prophets often describe the Deity as a God in the fire. The book of Deuteronomy, one of the latest written in the Jewish canon, describes the divine apparitions or epiphanies at the first enacting of the Mosaic law, as manifestations by means of fire: "The day that thou stoodst before the Lord thy God in Horeb, the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words but saw no similitude—only a voice. Ye Saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire. In this way it is stated that God uttered the ten commandments. When Ezekiel, the priest, saw visions, the same flery manifestation is recorded. "I looked," says he, "and behold a whirlwind came out of the north, and a great cloud, and a fire enfolding itself; and a brightness was the color of amber, out of the midst of the fire. And above the firmament that was over their heads was the likeness of a sapphire-stone, as the appearance of a sapphire-stone, as the appearance of a man above upon it had brightness round about. This was the appearance of the from daout. This was the appearance of the ilkeness of the glory of the Lord."

In the book

saw, as it were, the appearance of fire and it had brightness round about. This was the appearance of the likeness of the glory of the Lord."

In the book of Daniel is also this account: "The Ancient of days (the One from olden time) did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne the fiery flame, his wheels the burning fire. A river of fire issued and came forth before him."

The fact that these three books were compiled when the Hebrews were in close contact with the Assyrians and Fersians is very significant. Whatever may be the view which we take of the earlier story of the likraelitish people, we have here the character of their religious notions after they had been conversant with the Semitic and Persian populations of Upper Asia. All the Hebrew sacred writings show the contact and influence; none, perhaps, more so than the books inscribed as Chronicles, Isalah, Jeremiah, Ezekiel, Daniel, and the story of Esther.

FIRE-WORSHIPERS NOT IDOLATERS.

It is a mistake to accuse these peoples of idolatry or image worship. "The Persians," says Herodotos, "have no images of the gods, no temples hor altars, and consider the use of them an act of folly." Darius and Xerxes used to burn the shrines and destroy the idols wherever they went. So, too, Hezekiah the Judean king, says in his prayer: "The kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for they were not gods, but the stroyed them."

It was not the image or effigy in the shrine that was adored, but the fame on the altar. This symbol was in every place of worship; but images were a later device. Neither Greeks nor Romans, Phenicians or Assyrians, Persians or Hindus, would, in the remoter periods of their history, ever tolerate any material shape in any sanctuary as a simulacrum of Deity. Even the fetishes were emblems which the divinity was supposed to pervade, as we imagine something of our friends to linger about their pictures, keep-sakes, or the th ed. The stocks and stones were symbols of divinities, not personations. We have done a world of blundering in this matter. The old Greeks, in their reverence for symbols, preferred the ancient wooden Xoana, which represented the gods, as superior to the most beautiful statuary of their sculptors. The Assyrians did not/carry images with their armies, —nothing but fire and astrological symbols. The Grand Magus or Rabbi accompanied the army of Nebuchadonezar to Jerusalem. When the troops were on their march the magians or fire-priests went before them carrying a portable furnace or altar. Thus the symbol of God. a cloud of smoke by day and a pillar of fire by night, always attended them.

Something of the same character is stated

of fire by night, always attended them.

Something of the same character is stated respecting the Israelitish tabernacle in the wilderness. A cloud covered it by day and the appearance of fire by night. The golden candlestick with its seven torches was kept constantly burning. The temples of the Tyrian god, Moloch, Hercules or Baal Hamon, were without images. On the altars, however, the perpetual fire was burning, to typify the fire essence from which all things are constituted. The kings of Ronie established

in their city a circular temple, on which the eternal fire, as they called it, was always kept burning. Only maids chosen from the noble or priestly families were permitted to feed it; and they were prohibited from all amatory relations, as profanation.

HOUSEHOLD WORSHIP.

amatory relations, as profanation.

HOUSEHOLD WORSHIP.

There was a family altas in every house, on which the holy fire was always to be kept alive. Its extinction denoted the destruction of the household. It was fed with wood from particular trees, duly peeled; and the father of the household prayed to it at stated periods. Here is one of the prayers, in an Orphic Hymn; "O fire! who art eternal, beautiful, and always young, make us always prosperous, always happy; thou who nourishest those who art rich, receive favorably these our offerings, and in return give us happiness and sweet health." Thus we perceive that this fire was regarded as a benedicent god, who sustained the life of man; a god of abundance who supplied his wants; a god of all power, who would protect him and all who were with him. In time of danger from enemies they came to the fire for refuge. After a time, images of deceased parents were stationed in these sacred rooms by the hearth, who became guardians, and who are now superseded by family pictures. Thus Homer chants a hymn to this divinity:

"O Fire, who hast an immortal seat in all houses, without the are no banquet of season."

guardians, and who are now superseded by family pictures. Thus Homer chants a hymn to this divinity:

"O Fire, who hast an immortal seat in all houses, without thee are no banquet jor mortals. In which are made to thee libritions of sweet wine. Every family had its own fire, its own ceremonies, its own times and modes of worship, its formulas of worship and hymns. The father or patriarch was also priest; and only his son might learn the rites and perform them. Alasi for the family that had no son; its extinction was sure. Hence the childless wife eagerly pressed a favorite ifemale slave upon the attention of her husband, that she might thus be "Joulit up by her." If this expedient was not successful, a second wife was added to the household. We here perceive why Sarah gave Abraham her Egyptian mald; also why Rebekah was so zealous for her younger son to have his father's bleating, constituting him the patriarch of the tribe; why Rachel envied her sistef, in.! hence presented her maid servapt to her husband. She was in quest of power and rank for her own off-spring, and as the story is told, she succeeded. Reuben, the first-born was deposed, and the birthright given to Joseph. The rites, the forms of prayer, the chants, were a sacred property which the family shared with no one, and never reveiled to a stranger. "I am strong against my enemies," says, the Rig-yoda, "because of the songs which," receive from my family, to participate; hence Joseph as an Egyptian priest, would not eat with his brethren, now alien to him; and in jatter day, it was profanation for a stranger, one out of the family, to participate; hence Joseph as an Egyptian priest, would not eat with his brethren, now alien to him; and in jatter day, it was forbidden for Jews to eat with Gentiles.

The city was a combination of families, and had its fire-temple, its king and other priests, its secret mame, secret ritual annals, which were not divulged. Hence, we really have no ancient history.

Zoroaster of Zarathustra, whom many accredit as the fi

were not divulged. Hence, we really have no ancient history.

ZOROASTER A FIRE-PRIEST.

God, was a priest who ministered before the sacred fire. He constantly designates the sacred fire the particular, because I believe this to have been the older religion of Middle Asia, and kindred with that of the Assyrians and Chaldeans. This Abura the Wise, called also the Good Intellect, was evidently identical with Assyr, the god of the Assyrians, and certainly with Agui, the firegod worshiped by the ancestors of the Hindus. It would be an agreeable labor to me to dilate upon this matter, but I must not. I will only give this summary: Every sanctuary of religion was a shrine for the sacred fire; the worship of every household was paid at its own-family hearth, and all other rites and symbols emanated from this. The sun was adored at his rising, because his heart and light were given him from the Fountain of Living Fire in the celestial region.

There is little need to select testimony; we find the fire-religion and fire-symbols in memorials everywhere. The Egyptian pyramid once had a flat top; it was an altar to the invisible God, and a perpetual fire burned upon it. Later, art placed a triangular top on it to elevate the flame, so that now its symbolizes altar and fire both at the same

ed upon it. Later, art placed a triangular top on it to elevate the flame, so that now it symbolizes altar and fire both at the same time. The obelisk is also a fire-symbol; so, too, is the fire on the church and the dome on the mosque. Repúdiate this as you pleuse, it is an emblem borrowed from the former, now discarded worship; and it is not the only one. Nor do I refer to the golden call, or the Mammon-God, that New York and all the world worships. Human cature is the same in all lands and ages; religious are all marked by a single identity in all their phases.

supper, by calling a serpent from its coffer to coil around the foat. Even now, the badge of the medical profession is an asp wound round a stick.

The first letter of our alphabet, with its sharp point, is a fire-symbol. The letters of the old Hebrew and Phonician alphabets all had similar horns pointing upward. The Assyrians used only one character,—a triangle; we call it the arrow-head. The Runes belong to the same category. They constituted the literature of our Scandinavian ancestors, and were believed to cast magic spells. In fact all learning was anciently called magic; all literature belonged to the Fire-religion, and of course the letters were fire-kymbols. The letter O was a snake with its talkin lits mouth: so, too, the Greek theta was a serpent encircling a stick. Is it any wooder that illiterate men supposed that there was magic power in an alphabet, and that persons who could read were closely allied to the gods or, perhaps, to certain superhuman beings that were not good?

PHILOSOPHY AND FIRE-WORSHIP.

I have remarked that philosophy was also a form or outgrowth of the ancient fire-worship. This was certainly the-case with the Chinese and Hindu systems. They were very recondite, and all centred upon religion as their inspiring power. The lonian and Grecian philosophers, it is apparent, lighted their torches at the altar of Zoroaster. Certainly we find their teachings to begin in Asia Minor directly after that country had fallen into the possession of the Persians. The philosophers of Milotos took the antecedent. Pherekydes taught the doctrine of the Zoroastrian, oracle:

"The soul being a bright fire, by the power of the Father, remains immortal, and is mistress of all life...she performs the part of incorruptible fire."

The Orphic and Pythagorean sages adopted the like exposition. Thaies added that water was the first matter—or as that word means, etymologically, the mother or matrix of all things; but that the supreme intelligence

incorruptible fire."

The Orphic and Pythagorean sages adopted the like exposition. Thales added that water was the first matter—or as that word means, etymologically, the mother or matrix of all things; but that the supreme intelligence was the first generator. His successors explained that this supreme intelligence was the spirit or energy in the air, and that the human soul was detached from it, and the body in its sequence evolved. Herakietos, the Ephesian, asserted that this divine spirit or energy was mther, or as the term signifies.—22141 or spiritual fire. This fire is not flame he declared, but a vital principle. "The iniverse was not made by the gods or men, the affirms; "it was, and is and always will be an ever-living fire which is in due measure kindied by itself." This fire, as Butler has eloquently explained, is, in effect, the common ground both of mind and matter; it's not only the animating, but also the intelligent and, regulating principle of the universe; the universal word or interance which it behooves all then to follow. "By inspiring the universal sether," said the philosopher himself, "we become conscious." The later schools expanded this idea into a completer Spiritualism. This is demonstrated by the method, the dialectic of Plato. It is curious that John the Baptist reiterated the old fire-philosophy: "One is coming after me; he will baptize you in a holy spirit, even infore."

the old fire-philosophy: "One is coming after me: he will baptize you in a holy spirit, even likigre."

WHO THE ARCH-DEVILS WERE.

But what of the Fire Plutonian and the Fire Promethean? I suppose it was expected that this discourse would relate to these as diverse principles; the one tending to all that was vile, sensual and destructive; the things of processions, that shaketh his hands from bothers, and maybe I will; but I desire first to explain the source of these methods of thinking. I am not much disposed to respect the notion of a malignant being traversing the earth and promoting disorder in the region beyond it. The theologies of the nations have an assortment of chief devils, and i have much respect for them. Badly as we may talk about them now, they all enjoyed an excellent reputation when they were young. They have all been treated as we too often treat one another. We belie them because they have been unfortunate. Now Satan once hore the name of Seth, and the Jews adopted him as one of their very earliest patriarchs or hero-ancestors. The occasion appears to be set forth by legend as follows: They were originally of the Semition of Arabo-Assyrian race, and Bel or Abel was their Ancestor-God. Of course, he was like his children or worshipers, a shepherd. The Arabo-Assyrian race, and Bel or Abel was their Ancestor-God. Of course, he was like his children or worshipers, a shepherd. The Promethean fire is, on the other hand, which they developed the Kaineans of the East, the artisan and agricultural tribes of Persia. So Cain killed Abel; and the Hebrew had no more a foothold in the Rast. In the history of all civilization, the agriculturist roots out the shepherd.

The Promethean fire is, on the other hand, which were all the devine resources the was they have the god of Syris, Palestine and Lower Egypt; he caused the Nile, the Jordan and the Euphrates to overflow and fertilize the soll. But in his term, conquest and political revolution effected his dethronse. The threat the soll has the more and the

the mosque. Repudiate this as you please, it is an emblem borrowed from the former, now discarded worship; and it is not the only one. Nor do I refer to the golden call, or the Mammon-God, that New York and all the world worships. Human cature is the same in all lands and ages; religious are all marked by a single identity in all their phases.

THE SERPENT-SYMBOL.

The serpent was a living symbol of the fiame, and was consecrated as such. It was a favorite in every nation not of pure Aryan blood. Moses is said to have made a coper serpent for the Israelites to worship, which Hezekish afterward destroyed. I find it all their serpent was all the world be an according to the law of God. It is also named approvingly in the Gospel according to John. One of the early gnostic Christian sects used to consecrate its bread for the holy

him stand on his real merits, he would prove to be an universal benefactor. As it is, he is the most important piece of theological ma-chinery.

PLUTO AND PROMPTHEES

to be an universal beneractor. As it is, he is the most important piece of theological machinery.

Our theme, however, as announced, relates to the Grecian fire-divinities, Pluto and Promethels. Who were they, and what place did they fill in the ancient Hellenian faith? It is said that Greece before the historic dawn was occupied by an Iberic population. Certainly, like other countries it underwent a series of conquests and religious revolutions; for anciently, conquest always meantchange of worship. All religions, with perhaps an exception for Jainism and its outgrowth, Boddhism.—seem to have been promutgated by the sword. If the Persians had not been defeated at Marathon and Salamis, Europe would have ignored Zeus. Apollo, Perun and Hesus, for Ahura the Wise and Mithras the Truthloving, and acknowledged Zoroaster as their prophet.

While the Iberian and cognate peoples were the principal possessors of Greece, the Titans were their divinities. These were rulers of fire and the elements, and evidently akin or identical with the divinities of Assyria, Of this race was Prometheus, the benefactor of men. Revolution came and dethroned the Titan-gods, Zeus or Jupiter was made the lord of heaven and acther, Foseidon of water and earth, and Hádes or Pluto, of fire. In the dominion of the latter were included all souis not free of attraction for the earth-life. This notion may have been suggested, because the bodies of the dead were burned, and so the come the consort of Hadean Pluto. She was in fact identical with Venus or state, the Goddess of Love and Parentage while Pluto was also Bacchus, Zagreos, Osiris and Esculapios. It is not worth while to scrutinize mythology too closely. We would be sure to find the multiplicity of gods in every pantheon to consist of but one, polarized into the opposing shades and characters, a day-god and night-god, light and shadow, energy and power, male and female, life and death. Look carefully at these twos, and they will be seen to be but one.

and female, life and death. Look carefully at these twos, and they will be seen to be but one.

THE ETERNAL FIRE.

Yet mythology was never stationary. Zens as lord of the æther, had dominion of unbodily souls and the forces of upper air. Thus sightning or electricity was called the fire of God or Jove; and by a curious circumstance the odor of ozone which it created, was taken to be the same as sulphur. Hence this latter substance was named divine, and we have it associated with fire in our New Testament. Let no one be mistaken. The lake of fire and brimstone means no mereplace or agency of punishment for wicked men and devils, but the living, everlasting evidence of Jehovah himself. It is God himself, and those who are like hing who will be baptized, immersed in fire, who will inhabit the everlasting burnings. I will quote Isatah:

Q. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

Ans. "He that walketh righteously, and speaketh aprightly; he that deepliseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears that he may not hear the judgment of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense the munitions of rocks; breach shall be given him, his water shall be sure."

In due time, Grecian mithology made Pluto or Hades, as they called him—the invisible one—the chief of the Underworld, and fabled that the older foods, the Titans, were imprisoned there in the region called Tartaros. So the fire in which the dead were burned, came to be called Plutolain; in other words, the fire of hell. As death antedated the burning, it thus became the symbol in its turn of evil. We, while we abide in the sensuous life, not led by the higher motives and impulses, are, therefore, enlivened only by the Plutonian fire. It is the domain of death, and hell foliows with it.

THE PROMETHEAN PIRE.

The Promethean fire is, on the other hand, the diviner element. I will describe it as

moun and rust noth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be al-so."

The drama of Prometheus by Æschylus re-presents him as crucified to a rock on Mount Caucasos by order of Zeus, then recently in-stalled as Lord of the heaven. As his tortur-ers are about to leave nim, the most insolent of them, Brute Force, utters this taunt:

The glory of the gods, and bear the gift To mortal man; will they relieve thee new?" The noble Titan makes no reply. But when Continued on Eighth Page

For the Religio-Philosophical Journal. The Romish Church and Inspiration.

BY HON. JOEL TIFFANY.

The Romish Church and Inspiration.

BY HON, JOEL TIFFANY.

The founders of the Roman Catholic Church perceiving the impossibility of communicating infallible truth to fallible minds, or inspired spiritual truths to uninspired minds, invented a system by which to deal with the fallible and the uninspired; and to secure to them the benefits of infallibility and inspiration, by the establishment of an institution, which could stand between man and his Maker, and become a means of mediation between them; the institution becoming the recipient of inspiration and of infallibility, and, hence, in spiritual matters, the vice-gerent of the Almighty in his dealings with humanity. Upon this ground the Roman Catholic Church claims the right to be considered the Spiritual Mother of humanity; and shat she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she holds, as the successor of St. Peter, the keys of the kingdom of heaven, and that she has been appointed by God, as the infallible interpreter of his will. She claims also, that as the true Church of God on earth, the holy spirit dwells with her as a perpetual inspiration, and as an infallible guide to all spiritual and divine truth; and that all are required to receive at her hands her word as the word of God.

Among the reasons she gives why God has established her as his Church, and has invested her with such authority and power, is this: That the uninspired and fallible are not competent to receive and cognize those things which

She fortifies herself in this assumption by poluting to the consequences inevitably following the contrary doctrine; she points to the innumerable divisions, distractions and dissensions of the Protestant churches. The distinguishing feature of Protestantism is the assumed right of every individual to read and interpret for himself the canon of scripture; and each assumes that his interpretation is the correct one. Consequently Protestants divide up into innumerable sectis; each professing to believe that their canon of scripture contains an infallible revelation of God's will respecting man; and they insist that it shall be so considered and received. Each sect believes itself to be a true and faithful interpreter of their sacred canon, and they proceed to establish their creed as the infallible rendering of the Divine Word. Thus, instead of a Catholic or Universal Church holding the truths of God in the unity of faith, they become a multiplicity of churches, holding the truths of God in a multiplicity of faiths; which faiths become contradictory and absurd, one asserting one doctrine, and another contradicting it; one exalting a peculiar doctrine, and another denouncing it. In this manner, in Protestant countries, the Christian house is divided against itself; and, as professed Christians, their foes are they of their own household. Each particular mode of faith organizes itself into a social body, and calls itself the Church of Christ; and thus the Protestant Christ is divided, and Jesus is again crucified.

Such is the picture which the Mother Church holds up as an inevitable consequence, where uninspired individuals are permitted to read and interpret for themselves, the inspired teachings of the bible. And she proposes to obviate these difficulties by laying, the ax at the root, and requiring all to take their interpretations of the canon, from the plenarily and infallibly inspired Mother Church; and no one is to be allowed to hold anything, or to believe anything which the church has not plainly authoriz

nize for themselves, any spiritual truths; and thus, by their spiritual emptiness, she proposes to keep them from spiritual errors.

It cannot be denied that without spiritual inspiration, one cannot perceive and comprehend spiritual truths. And it is admitted that Protestantism furnishes very conclusive svidence of such fact. But the fallacy apparent in the Romish argument, is seen in that it is assumed, that anything can become a substitute for such inspiration of the individual spirit. That which is denominated the Mother Church certainly cannot become such. As such church, it has only an ideal existence. It is a mere theological faction, incapable of having any cognition of truth, spiritual or otherwise. As such fiction, it is a thing of human creation, and has bothing of being or of existence in it. The Roman Catholic Church as such, is only an artificial person, invested with an ideal existence, having ideal powers and prerogatives. But in and of keelf, separated from such ideal fiction, it has no being or existence whatever. This artificial personality is the creature of man, not of 'God, and man alone recognizes and deals with it; God never. The idea of inspiring a legal-fiction is too absord to be recognized by any one except a Romish

theologian or his dups. No one can rationally entertain any such idea. One must yield up his manhood, before he can yield up his manhood, before he can yield up his manhood, before he can become satisfied with, or rest in it. In truth, such a doctrine must have its source either in ignorance, insanity or depravity.

Every one must admit, that man, as a spiritual and as an intellectual and moral being, cannot unfold beyond the sphere of his knowledge of what is right and what is pure and holy. Therefore man must become unfolded to some extent in his intellectual and rational faculties before he can cognize the laws of his moral nature. His moral nature demands that he become true and faithful in all his relations, purposes and faithful in all his relations, purposes and factions, so far as he may be able to ascertain what the truth is, and what it requires. Intellectually, man must seek earnestly to ascertain and know the truth, that he may obey its requirements; and he must seek to know it in its spirit as well as in its letter. As an intellectual and rational being he must inform his moral being of that which needs to be done; and of the revealings.

Wendell Phillips. . BY O. CLUTE.

is phismatic to seath Acidity, or before her early ones a decirition with the in generate, insanity or departity, an optical and an early indicated and seat on the control of the control

glow in the orator warms both hearer and reader. As one reads his great speeches, he is so moved by this strong moral element, that ere he is aware he finds himself applauding sentiments which perhaps an hour age he denounced. If reading the speeches, after the stirring times have peased away, has such power, what must have been their electric effect upon the multitudes, who listened to them in the times when all-were at a white heat of feeling? From the speeches we can understand why it was that Phillips received such warm love from his friends, such bitter hatred from his foes. These speeches stand as the noblest contribution to forense literature, that the nineteenth century has to offer. If to England and to America in the lapse of centuries shall come the decay, that came to Greece and Rome, and English literature shall become an ancient classic, the students of the future, from the great make of our literature will select Phillips' crations on "idols," "Toussaint L'Ouverture," "Harper's Ferry," "Progress," "The Philosophy of the Abolition Movement," and others, as the noblest and mpst classic specimens of English speech.

For the last twenty years Mr. Phillips has often appeared on be platform to speak for

speech.
For the last trenty years Mr. Phillips has often appeared on the platform to speak for Women, for Ireland, for Labor, for Temperance, for Prison Reform, for Political Reform, for what he thought was a wiser system of Finance. In what he has said on some of these subjects, it would not be difficult to flud many things with which we disagree But to-day that were a needless and a pitiable task. Let us now rejoice in the greatness of the man, and in the large work he did. Let us pay earnest tribute to the memory of one of the ablest and boldest men of modern times, whose limitations will by-and-by be forgotten, whose greatness will evermore shine in our firmament respiendent as the sun. Some critics will tell us that Mr. Phillips was no politician. Well, in the low, two penny interpretation of the word, he was not a politician. He was not an adept in the low arts of managing a ward caucus. He did not stand at the bar to guzzle beer that he might win the votes of the ignorant and deprayed. But in the larger and the nobler view he was one of the most influential politicians of the times. He fored them to take up the greatest moral issue of the century, and incorporate it in platforms where before had appeared only the common affairs of trade and finance.

It will be said that he was not a statesman. And if to be popular with voters, if to win office, if to float on the surface of the popular current, if to father some petty statute as to a tariff or a canal is statesmanship, its true that he was not a statesman. But if statesmanship is to lead a great nation to the earnest discussion of the right of man to justice and liberty, and to urge forward that discussion until the fundamental law of every state and of the whole nation is freed from the tain of slavery, then in statesmanship Phillips has only a few peers throughout the world. It will be said that he was no-economist, that he understood nothing of finance. It is true that he threw no sop to the unlitting and that three millions of ignorant and superstit

"Why crown whom Zeus has crowned in soul before.

Suggestive Thoughts.

I want the character of Spiritualism and Spiritualists so elevated that it will be unquestioned. I want it not-only said of the former that it is the grandest and purest system of blended science, philosophy and religion possible for man to conceive, but that the Spiritualist is most unselfish and magnanimous; the most devoted and affectionate of husbands; the most kind and considerate of fathers; the best of neighbors; the most devoted of patriots, with a patriotism broad as the world.

Broad and deep has been the gulf between religion and morality, and a designing priesthood has ever sought to deepen and widen it, and break down any bridge adventurous thinkers might seek to throw across. With the addition of hate, superstition becomes fanaticism, and goes mad. Being firmly persuaded that its dogmas are right, and all others wrong, it wages unconditional war of annihilation; it propagates itself by the sword. At present, the fangs which projected from its gory lips cannot flesh themselves in the heterodox thinker. Its talons are dulled and cannot lacerate, but the will is strong as ever. This hag, ignorant of matire, of human nature and of God—hating opposing beliefs and treinbling with brute fear—is subject to recurrent its of madness. Within her influence, the best emotions of mankind gather mould from the dank and blasting atmosphere; outside of it, learning has thriven, morality waxed strong, and governents, upheld by the potent strength of justice, bestowed by knowledge, chain superstition and fanaticism, and compel them to respect human rights. compel them to respect human rights.

Broad fields, fine residences, splendid equipages, bonds and bank accounts, these are the inheritances prized by the world. They are regarded as of paramount value, and to be able to transmit such inheritances to their children, parents will become slaves to selfish avarice. Really, however, of all that parents can bequeath, wealth is the least. It is often given to be wasted. Of far more importance is a sound and healthy body and a sound vigorous mind. The sins of the parents are visited on their children, and often becomes inheritances of most fearful character. Crime, ignorance, debauchery, stamp their effects into the vital constitution of the parents to reappear in the children. So far as this inheritance is concerned, little thought is given it. The father and mother will toil and slave themselves to accumulate worldly goods for the child they bring into the world, without half the thought or care that is bestowed in the rearing of domestic animals, forgetting that the possession of wealth can never atons for the want of moral and intellectual perceptions. The child on whom is bestowed a

sound body, a strong, active and well-balanc-ed mind, has an inheritance of far more value than the heirs of the Astors or Rothschilds.

than the heirs of the Astors or Rothschilds.

Through trial and suffering we gain an understanding of our physical, intellectual and moral relations. If a human father should write a code for the guidance of his children, would he not be better pleased if obedience was given, because they consider it right to do so, than because it was his will to which they servilely yielded? But it is said in reply: "God's ways are not man's ways." Why then attempt to reason about our relations to him? Unless God's reason is like our reason, we can know nothing about his demands. The human father-would say: "My children, there is no honor in servile obedience. I am not to be considered. Do right because it is right, and you will please me more than by the most slavish submission, simply because it is your father's will."

The under stratum of society can have, at most, but little pleasure, and the time for enjoyment of even that is denied them. Why wonder at excesses? The physical frame is prostrated by excessive labor. Stimulants for a time restore its tone. It is as natural for the overtasked to seek them as for the thirsty to call for water. A passing enjoyment is wrung from the soul-blasting intoxication. But draw the manfle of charity over their failings—it is all these poor, crushed souls can obtain. The fault is not so much with the individual as with the nation and the times.

In some countries written prayers are attached to a wheel turned by water power, and every minute of the day a prayer is presented to the sky. Who can say that the praying wheel is not as efficacious as the praying parson? We change nothing by prayer butourselves. We cannot in the least affect external nature. If a ship were freighted with a thousand saints, their united prayer would not keep her affoat, if there was a plank torn from her side. The Divine power moves onward as heedless of our demands as a locomotive of the schoolboy's cry. If prayer gives us strength, it is well; but far better the self-reliance of the strong soul depending on no external power.

But what has Spiritualism to do with the poor or the rich? It has much to do. Just ahead, there is equality. The green fields of heaven are not owned nor sold by title-deed. There are no soortgages there—no rents; but as the air is free here, so are all things free there. At once death shakes from poverty its dead weight, and man no longer feels its canker, nor is crushed by what poor mortals call the justice of law. He will not be compelled to see his ragged children grow up in ignorance, and destined to be the serfs of mammon.

The ideal man loves truth for its own sake, because it is truth—not from any good he ex-pects to derive from it; loves justice because it is justice; loves right because it is right.

As every medium has a personality more or less positive, all communications are colored in a more or less decided manner. Subtile differences inorganization allow certain man-ifestations more readily than others; and by permutation of innumerable conditions on the part of the medium and spirits a wonder-ful variety of phenomena results.

Use of a Clairvoyant Dream.

Use of a Clairvoyant Dream.

A few days ago, a daughter-in-law of mine, who is occasionally clairvoyant, told me of a vivid dream which she had had of the interior of a house quite unknown to her. In particular she described to me the short muslin blinds of the drawing-room running, on a brass rod. As she was going: to a child's party on the 10th, at a cousin's who had lately gone into a new house, she thought that that would probably prove to be the house she had seen in her dream. I had been once in the house myself and thought I remembered that there were blinds of the kind described in the drawing-room, and desired her to observe when she got there. Last Thursday, January 10th, she went to the party, but unluckily made a mistake in 'the number of the house, and when she got to No. 20, the servant could neither tell her where the lady lived nor help her in any way. As a last resource, she went down the street looking up for the kind of blinds she had observed in her dream, and meeting with them at No. 50, she went boldly in and found it the right house. The interior quite agreed with what she had seen in her dream, and on inquiring she was informed that some painted glass she had observed was really to be found round a window she had no opportunity of seeing on the present occasion.—H. WEDGWOOD, in Light, London.

A Sick Man's Foyebodings.

A Sick Man's Forebodings.

The Worcster (Mass.) Spy gives the following account of a sick man's forebodings;

"Mr. Heion Brooks, one of the victims of the recent City of Columbus disaster, and a prominent business man of Northboro, seemed to have had a premonition of his death. But a few days before starting on his fatal tour, while with his G. A. R. comrades, the fact was broached that Post. No. 96 had never lost a member, and when one wondered who would be the first to pass away. Mr. Brooks stated calmly, but decisively, that his would be the first funeral that the loys would attend as an organization. When preparations were being made for the recent installation of the newly elected postofficials he was laboring rather arduously for one in his physical condition, and, when asked why he labored so hard, he informed his comrades that it was the last work he should do for the post, with which he had been so long identified. But a short time previous to his departure from home, while a social singing session was held by his family, one hymn gave him special pleasure, and he remarked that when he died he wanted it sung at his burial service. After news was received of his saftate, when arranging for the funeral service. his expressed wish was borne in mind, and when the hymn was turned to, found over it, written in pencil, was the word 'funeral."

At the laboratory of Mons. Amagat, in France, the heat of furnaces is measured by means of a current of waterflowing through a spiral tube. The water, passing at a moderate rate, is warmed only a few degrees even when the tube is made very hot. The flow is kept at a constant rate, and the temperature of the furnace is calculated very accurately from the increase it causes in the water's heat, as indicated by an ordinary thermometer. This water pyrometer has proven very reliable in measuring temperatures of 2,000 degrees Fahrenheit and higher.

Eruptions and malignant fevers are con-quered and cured by Samaritan Nervine. \$1.50.

Woman and the Household.

BY-HESTER M. POOLE. [Metuchen, New Jersey.]

FAILURE.

Too long the song has only been For those who conquered in the fight; For those who, battling for the right, Saw victory and her banner's sheen.

Who sings the song of those who falled?
Who chants the battle fought and lost?
The struggling souls who paid the cost
For other souls, then, silent, sailed

To that far shore, where, lost in shade, No eye may see what glory waits, Or know, when passed within its gates, What honors to the weak are paid:

Men say, "They failed." Their lives lacked grasp, They knew not how to snatch success, Their way was barred; they could not guess What waited bolder eye and clasp.

God knows. The strife to them was long, They bore a burden none might see, Death's touch alone could make them free, And give the kay-note to their song,

Unsung through every voiceless year, The silence piercing soul and brain, Till, waking, cured of life's long pain, God hears it, rising full and clear.

O unknown heroes, sad of heart.
Whose weary days seem only loss,
The criscent shines above the cross,
Who knows what victory is your part?
—Helen Campbell.

The crescent shires above the cross.

The crescent shires above the cross.

Who knows what victory is your part?

—Helon Campbell.

A valuable paper upon the benefits to be derived from educating boys and girls together, was specially prepared for the Times-Democrat of New Orleans, by Prof. C.-W. Hutson of the University of Mississippl. Extracts from it were read by the author at the State Teachers' Association in December last. The entire paper is a valuable contribution to the literature of progress, but we can give only extracts in this column. After sufficient preamble, Prof. Hutson continues:

"To those who have any skill in woodcraft it is a well known fact that one whose life has been passed in the busy world of cities, once lost in the woods, wanders around and around, and finds himself from time to time returning to the same spot from which he had set out, perhaps hours before.

"This tendency to walk in a circle is what we are all prone to. It is caused by our one-sided development, the strong side of us forcing the weak to fall back.

"In some States religion has dominated society with a tyranny whight, in the train of inevitable reaction, brought infidelity and licentiousness to take their turn in mastering the community.

"In others, commerce and manufactures have so engrossed the nation in, the pursuit of wealth that liberty has perished and decay has prematurely set in.

"But, among the many forms of one-sided development, one has survived through every stage of organized society, making it absointely certain that each distinctive type of civilization would move in a circle of its own and infallibly fail of continuous progress, if allowed to run its natural course.

"This fatal one-sidedness has been caused by the immense pre-eminence of man over woman in the march of life.".....

The movement of the continuous progress, if allowed to run its natural course.

"This fatal one-sidedness has been caused by the immense pre-eminence of man over woman in the march of life.".....

THE MOVEMENT OF THE RACE.

The MOYEMENT OF THE RACE.

The Professor truly says:

"The general movement of humanity is thus, whatever be its seeming downward curves in certain ages, an ever advancing and upward tending spiral.

"Mankind has been steadily and surely, though very slowly, gaining in freedom and intelligence.

"But, working with the right side in higher development than the left—where the heart is—the zain-has been needlessly slow.

"Society has been slowly, through the ages, evolving the doctrine that equality is the most satisfactory relation between man and man. But its progress has been still slower in working out the realization of the higher principle that equality is the only satisfactory relation between man and mon.

"I am not of those who fear to see women unsexed by larger liberties than the conventionalities of the past accorded her. The truth of Shakespeare to nature is, in the opinion of competent crities, nowhere shown more clearly and convincingly than in the marvelous art which has preserved in characters like Viola, Rosalind, Imogene and Portia, even in the disguise of doublet and hose, the tenderness, the purity, the innate modesty, the sweet, indefinable charm of the good woman.

"Let the cold voice of custom say what it will, the plificsophy of Shakespeare is the true philosophy of life. There is no danger of our unsexing woman. The true danger to society lies in our separating the sexes too widely as the race moves forward in the paths of progress.

Prooressor Hutson continues:

PROGRESS DELAYED.

PROGRESS DELAYED.

Professor Hutson continues:

'The scientific writings of Aristotle passed from their original Greek into Syriac, from the Syriac into Arabic, from the Arabic into Hebrew, from the Hebrew into Latin, so that in the beginning of the thirteenth century the schelars among the Western nations of Europe might drink once more from that ancient fountain.

"What I contend for is that, had the women of the Roman Empire received equal culture with the men, there need have been none of this long delay and this long series of conduits. Culture would have been the possession of each generation of the blended and blending races of the West. Aristotle would have been read from Greek manuscripts. His logic, which had paramount sway over the human intellect through the earlier centuries, would have been tempered by his scientific treatises, and both by the

earlier centuries, would nave been tempered by his scientific treatises, and both by the philosophic idealism of Plato. "There would have been no need of Semit-ic-Arab and Semitic-Hebrew to pass down the torch of knowledge frem Aryan Hellene

Arab and Semitic-Hebrew to pass down s torch of knowledge frem Aryan Heilene Aryan Romano-Teuton. Woman in virtue of simple survival, would have been the natural transmitter. From household drudge she would have risen to the full measure of woman's dignity as leader and

household drudge she would have risen to the full measure of woman's dignity as leader and guide; along with man, in the grand march of humanity.

"The learning, if not the virtue and genius, of Augustine, Symmachus and Boethius, would have been repeated in those dark centuries that followed the fifth; and the great clock of time for European lands would have gained a decade of centuries. Think of that!

Ten centuries in advance of the progrees we have already made! One thousand years ahead of to-day!

The higher education of women, then, is the only solution of the problem, how to prevent breaches in the continuity of civilization.

"For, if man is to receive higher and higher degrees of culture, woman must move on steadily at his side, or the distance between the series will necessarily be widened more and more as the race advances in intellectual and material progress."

"Had women always received the same intellectual training as men, or, at all events, a training of equal value, the history of the world would have been very different.

WOMAN'S INTELLECTUAL DEVELOPMENT.

world would have been very different.

woman's intellectual development.

Here follows a multitude of instances of womanly achievements:

"Look back on the history of the past, and mark what women have been capable of doing, even with the general current of human affairs against them, and a general conviction on the part of themselves, as well as of men, that their place was in the eddies along shore, or else in the quiet coves.

"As to general intellectual power, the cases of rulers and leaders like the Hebrew Deborah; the Assyrian Semiramis; that crowned Delilah, Cleopatra; the proud Zenobia; the Maid of Orleans, Elizabeth of England, and Catharine of Russia, testify to the possession in a high degree of one order of genius, compounded of daring and personal magnetism, judgment, will, and skill in combination.

"Would you mark the mingled glory of personal charm and mental power, call to mind the instance of a Sappho matching and Alcows in lyricsong, or of a Corinna surpassing even a Findar in the contest for the prize of dithyramble melody.

"Call to mind the instance of an Aspasia, or a Diotims delighting and instructing such minds as those of Pericles, the orator and statesman; Socrates, the wise thinker on the science of life, and Anaxagoras, the physical philosopher.

"Call to mind the instance of a Hypatia, the learned Platonist and brilliant lecturer.

philosopher.

"Call to mind the instance of a Hypatia, the learned Platonist and brilliant lecturer whose light illumined even the many-sided culture of Alexandria in its palmy days.

"Call to mind the instance of a Vittoria Colonna, surrounded in the years of her beau-tiful old age and widowhood by master spir-its like Michael Angelo and the scholarly Bembo.

TRAINED TOGETHER.

its like Michael Angelo and the scholarly Bembo.

TRAINED TOGETHER.

"Just here, I am ready to answer that class of objections which is based upon the supposed impropriety of the sexes being trained together in the higher fields of thought and observation. As I read history it seems to me that nothing is clearer than the fact that the relations between the sexes have at all times been the test of a permagently progressive civilization. The further away humanity has got from the Astatic type in the treatment of women, the surer, the higher and more enduring has been civilization.

"By the time the Hellenic mind, especially the Athenian, had developed its highest qualities and had become richest in production, the old Asiatic type of dealing with woman had gained ground; and the race which had once boosted an Antigone and a Penelope, turned its honest women into mere household drudges. A Greek wife, of the time of Aristophanes, Euripides and Socrates, comes down to us as a Xantippe. To discourse with intelligent and cultivated women. Pericles had to seek women of the class of Aspasia; and if we are to believe Aristophanes, the secluded life of the Athenian wives tended to give a coarse flavor to domesticity.

"The Roman matron was of a higher moral type than the Hellenic; and in the early days of the republic there were produced noble examples of feminine character.

"But as culture came into the great Mediterranean world, women being no sharers in that intellectual advance, the home sank to lower and lower depths, until at last the classes capable of enjoying the luxury which empire over the nations gave to Rome became corrupt to the core. A higher type of women might have incalculably strengthened the fabric of society, and thus prolonged the life of civilized Rome.

"The veneration felt by the Gothic races for woman, conjoined with the new consecration given to her by Christianity, unquestionably put her on a vantage ground, when society began to emerge from the ruins of the old empire.

"Again and again in th

a single trait of sweetness from her character.

"If, as I believe, her genius is distinct, it is not so different but that it can be fed by the same elements. The willow is very diverse in beauty from the oak; but the same constituents of earth and air will nourish both. A little more water for the one than for the other, a little more potash or a little more lime, a little more clay or a little more silica may be needed—what of that! After all, the same elements enter into the growth of both. "As to association in the class room with the other sex, what is the trouble? Where is the danger?"

BOOK REVIEWS.

[All books noticed under this head, are for sale at, of can be ordered through, the office of the Religio-Philo Philocal Journal.]

PHISOCAL JOURNAL.]

THE SECOND AND THIRD ANNUAL REPORTS of the Workingman's School of New York.

This school is conducted under the auspices of the united relief works of the Society for Ethical Cuiture, Felix Adler, Preddent. Though comparadively young, only about three years old, many generous persons have been found to actively engage in the work, both with money and service.

Mr. Adler's whole beart is in the work. He speaks of the evidence going to show the widespread interest in the work. Many superintendents of other States write him for information concerning the school, with a view to introducing the same or something similar.

The Ethical Culture Society has also a District Nursing Section connected with their work, which has done a great deal to alleviate the sufferings of

has done a great deal to alleviate the sufferings of those sick and unable to care for themselves. These reports are very interesting and suggestive of work that each and every one can find to do; by a little or-ganized effort it will be easily accomplished and be the means of great good.

Mr. Salter is) trying to work up an interest in, Chicago lu this/same line, and should be encourag-

Mr. Salter is trying to work up an interest inchicago in this same line, and should be encouraged.

The Society for Ethical Culture in this city keeps two nurses in the field, and it is a most praheworthy charity. Of course this Society is in its infancy and has not the wealth of New York to draw from, but all should lend their influence and what money they feel able to afford. A correspondent in the Christian Union, in speaking of this work, says:

"Dr. Fellx Adler, of New York, spoke to a large and choice audience Friday afternoon, under the auspices of the Associated Charities, on 'The Workingman' School: The lecturer illustrated his points by specimens of work and drawings from his own school, which lakes pupils at the age of six and graduates them at fourteen, the graduating specimen of work and drawings from his own school, which lakes pupils at the age of six and graduates them at fourteen, the graduating specimen being a ministure engine, all the parts of which, including a strategy of time each day from the book studies, and by using Saturday forenous; the process carries children from the use of the chisel in cutting blocks of clay, to the knife, the scroll-saw, the carpenter's tools, moulding in clay and the casting of metals, the pupil making his own drawings Dr. Adler claims that the workshop is necessary to supplement grunnastic training; to educate the hand and eye to their supple and subtle uses; to give

'imagination' play in geometry, and develop the poetry of mathematics; to uphold the 'art instinct' and keep the pupil up to the beauty and truth of ideals, and to give education the moral struth of versing, not for mercenary ends, but for the true and beautiful in an ideal sense, and so strengthen ideas of right and uprightness. The jecture was entertaining, instructive and simulating; supplying what I generally miss in discussions of Industrial Schools-the upilit of technical and artistic ideas which uphold the constructive powers of the mind, and give education its completeness in barmony of action; brain, hand, eye, conspiring to actualize the true, the beautiful, the good.

and give education its compilefeness in barmony of action; brain, hand, eye, conspiring to actualize the true, the beautiful, the good.

THE ABSENCE OF DESIGN IN NATURE. By Prof. H. D. Garrison. Chicago: Max Stern & Co. Price 10 cents.

A lecture on the above subject, delivered before the Philosophical Society of Chicago by Prof. H. D. Garrison, has been published in attractive form. It will be inferred from his well known ability, that the lecture will bear reading and study. At the commencement of the great revival of the study of Nature, when the down which recently have revolutionized science, were beginning to dawn; ill-defined and partially understood, they were seized on by a class of minds seeking for support to the theological fabric which they felt yielding beneath thely feet, and distorted by plausible sophistry into apparent vindication of the fogmas. Of these also is most famous. His illustration of the watch is well known. In reality, the illustration was miscading, as there is no likeness between a watch and the mechanism of Nature. As the watch by indicate by the adaptation of its park, the existince of its designer and maker, Paley argued that Nature by its wonderful greations indicated a designer or God. Against his conclusion Frof. Garrison brings overwhelming arguments and beats it into the dosd.

Yet we by no means feel the assurance and perfect complacency of Prof. Garrison in the adequacy of evolution, as at present understood, to furnish an explanation. Living beings may not be designed for their spheres of life by a personal foot; few thinkers entertain this crude beller. Nature is not the work of a personal being the seesing nominotent power, benevolence and wisdom. But against the windown of the series of the siling and the own of the series of things. When we see a bird cleaning the relations of things. When we see a bird cleaning the arwith rapid wing, and observe the wonderful modifications of bones and muscles, and forms of feathers, we may explain it all by the theory of secontio

In this light the imperfection of corgans proves nothing. The eye of man is instanced as more imperfect than an ordinary glass lens. It is as perfect as the organic material out of which it is made permits. That it becomes diseased, grows out of the same necessity of organization.

Some of the illustrations produced by Prof. Garrison prove too much. Thus the digestive apparatos of man, of which be/says: "The arrangement of the various digestive findly in the alimentary canal is far from being the best one possible. In the month the food meets saiva, an alicaine signal having a tendency to convert starch into sugar: but this process is hardly begun before the food reschess the stomach, wherealt meets an aid fliquid—the gastric juice—which effectually destroys the alicainty of the saliva which had been swallowed and thus alone and forever prevents its action. Even the ptyalloe, the ferment principle of the saliva, is destroyed by the action of the gastric place. After leaving the stomach food encounters two alkaline liquids—the bile and pancreatic juice; the latter eccretion being simply saliva again. Here, digestion began the not of the gastric place. After leaving the stomach food encounters two alkaline liquids—the bile and pancreatic juice; the latter eccretion being simply saliva again. Here, digestion began the not of suparatory of the complete of the solidary of principles of chemistry or of economy with which we are acquainted. Granting this to be a tipe explanation of the process of digestion, and that the linkance saliva antagonizes the acidity of the gastric fluid, is it not strange that man after these countless thousands, if not millions of years, has not "evolution of such disadvantageous conditions? If there was gain in acid saliva instead of alkaline, would not those individuals in whom it was less alkaline, have advantagy, and thus increase over the other's gardinate violution as much as agains a personal descrete. If that this has not been accomplished, proves a deeper, wisdom in the arrangement

secret revelations.

A BACHELOR'S TALKS ABOUT MARRIED LIFE and Things Adjacest. By Wm. Alkman, D. D., Author of "Life at Home," etc. 12mo, pages 273. Price, \$1.50. Fowler & Wells, Publishers, 753 Broadway, New York. Chicago: Maxwell & Co. One would naturally suppose that a bachelor would not be able to advise on married life, but flar Alkman seems to be an exception to the general rule, having been a keen observer of what goes to make up the true beame. He speaks from a bachelor's point of view, but as a bachelor who loves home. He lives, in his book, in the familiar companionship of a brother's home, and he is somewhat critical and nice in his sexpectations of the good and the comfortable, of the proper and the refined, and the ejevating, in home life. He stands on the practical side of his subject. The author's style is simple, and clear, and direct. His chanters are not prolonged essays, but short, sprightly, cheeful, and agreeable to read and to be beard read, There is good meat in them—incidents and eaggresions that are useful. It is test the book to be placed in the hands of young people nearing the bourne of marriage, and excellent, too, for those who are his camp followers of martimony, who hang shout its bor deen, and yet know little about its "true inwardness," it is admirably suited, as it fermishes a great deal of that kind of information which corrects the many unfair or inaccurate inferences which are the capital of goestps.

WEE-FOLKS OF NO MAN'S LAND. By Oaks (Mrs. Mai M. Wetmore, of Dubnume, Lowa). From the

The plot of this story is laid in Dubuque, Iowa and claims to be founded upon fact. It is a story of the lead upons and the second upon fact. It is a story of the lead upons and miners, and is fascinating and sometimes secusational; it will be read with interest, particularly by persons in that section of the courty, who will readily recognition may of its scenes and be entertained thereby. Mrs. Welmore, the authoresa, is a lady well known in literary circles in Dubuque.

HAND PAINTED SILK blocks for Patch Nork Tidles, Wall Banners, etc. Seed 80 cts. for Beautifu Samples and Price List. WESTERN ART CO., Salem, Onlo.

ENTSHand-Book FREE.

AGENTS wanted for The finitory of theristianty, Abboth. a grand man, Abboth at the popular price of 1.1%. In the book at the religious papers mention it as one of, the few great religious works of the world. Freater success heavy historials agent remigree. STINSON & CO., Publisher, Molitale, Maine.

Poultry World,

Tone, Touch, Workmanship and Durability. Nos. 204 and 206 West Baltimore. No. 112 Fifth Avenue, N. Y.

S PECIFIC FOR
E pilepsy,
Spansa, Convolsione, Falling
Sichness, S... Vitua
Dance, Alcoholden Coliver Est-THE GREAT Aim, Option Eating Serofula, Kings

MERVE Serofula, Kings
Evil, Ugly Blood
Diseases, Dyper

CONQUEROR Sick Headache, Rheu mails in, Narrous Wenkess, Brain Worry, Blood Sores,
Billousness, Costierness, Nervous Prostration,
Ridreg Trobbic and Irrepularities, \$1.50.

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemoig, Alexander Ciry, Ala.
"It cell im y duty to recommend it.
"It cell time duty to recommend it.
"It caned where physicians failed."
Rev. J. A. Esle, Braver, Pa.
Re- Correspondence freely answered. "Se
The Dr. S. A. Richmond Med. Co., St. Joseph, Mo.
For testimonalis and circulars send stamp. G.
At Druggists. C. M. Crittenton, Agent, N. Y.



Washing and Bleaching In Hard or Soft, Hot or Cold Water.

IN HAITG OF SOIR, HOLD COM WALET.
SAVES LABOR. TYPE and SOAP AMAZNGLY, and gives universal satisfaction. No
family, rich to poor, should be without it.
Soid by all Grocers. HEWARK in impainted
with designed to missed. PEARLINE is the
ONLY SAFE labor-saving compound and always bears the above symbol, and came of
JAMES PYLE, NEW YORK.

CAIN Health and Happiness. HOW ? DO AS OTHERS HAVE DONE.

Ard your Kidneys disordered?

"Kidney Wort brought me from my grave, as it served ther I had been given up by 13 best dectors in Datrols," M. W. Devesux, Rechance, fonds, Mich.

Are your nerves weak? Bright's Disease?

Suffering from Diabetes?

Have you Liver Complaint?

"Kidney-Work curved has of chronic Liver Incomes

"Iter I prayed to diss

Blency Word, late Cot. 20th Nat. Guard, N. Y. Is your Back lame and aching?

"Kidney-Wort, if bettle) cared me when I was a lame a had to roll you of bed,"

2. Talimage, Milwankoe, Wa.

Have you - Kidney Disease?

Are you Constipated?
"Kidney-Work causes easy evacuations and us after 18 years now of other medicines."
It is a supply to the constitution of the Have you Malaria?

Dr. R. K. Clark, Sou Are you Bilious? Are you tormented with Piles?
"Elder West permanently cover up of blooding
pless Dr. W. C. Kine recommended it to me.
Geo. R. Horse, Cashier R. Linnik, Myerptown, Pa

Are you Rheumstism racked? fort can't ma. lifter I was given up tana and I im/suffered thirty years." Efferings Natcolm, West Bath, Main

Ladies, are you enflering? Kidner-Wort cared me of peculiar troubles of card years at lating. Hany friends use and frain-less. Here H. Lamoresux, Idea La Books, Vi if you would Banish Dis

KIDNEY-WORT THE BLOOD CLEANGER.

ter ratalogue, test published, tracil. 1,500 earteties, 300 rations. You ought to have it, is,Maula & Co., Philadelphia, Pa

S AW ENGINES THRESHERS,
MILLS, ENGINES HORSE POWES,
FOR all tending and purposes. Writer for Free People place
and Prices to Their Authorise of Taylor Co., Manufacile, Color

The FLORAL World







D. M. FERRY & CO. DETROIT.

Readings and Recitations! nn CHOICE SELECTIONS

This number is uniform taken section, and the section sec

who speaks pieces, elery member of a by wants Something New to recits, the whole set. Character and full list is free. P. GARRETT & CO., 795 Nevet. Philadelphia. Pa.

WEBER PIANOS.



WEBER MUSIC HALL.



A VALUABLE PREMIUM

SUBSCRIBERS

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING, A Universal Hand Book for Ready

a this could want to week class; a stock or systematic, reat this could be a third to the country of the country of the
ric System; Weights and Messurer; Marks and Bisier for
ric System; Weights and Messurer; Marks and Bisier tosity, Farthamentary Edites and Unsure; Valuable information for Business Men; Sewarpshick Mataletic; Censurtion for Business Men; Sewarpshick Mataletic; Censurdand Jumb Aphandric Dictionary of Audical Terms; Busiand Jumb Aphandric Dictionary of Audical Terms; Busities and Handy Mythological Deckmary; and various other
violentials.

BEAD THE CONDITIONS TO SECURE

THIS PRE-RIUM.

This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$81.00 and is were cased at that price, is now offered as a remaining the Participate upon the following extremely liberal terms and open discore. I shot following who small is with the renown of yearly substription, and N. E. W. perly substrained the control of perry substription, and N. E. W. perly substrained with a control of the National Standard Difference of the National Standard Difference of the National Standard Difference and the control of the National Standard Difference at months, or if for it has time renows for one payer, and in other case substrained the control of the control of

ence, will receive a orge of the Decisions for the year in ad-in order to secure this Presitum, Subscriptions must be sent directly to the Publisher and sol through any Rever Agency. Genetic to Presid or Express Money Object, Backstored Lat-for or David on New York or Chica-on. To not sent Checks to 1 Lynn Davids.

Address JNO. C. BUNDY, Chicago, Ill.

Zeligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

Core Copy, one year, \$2.50

" " 6 months, \$2.50

" " 6 months, \$1.25

HIGH COTES I CERTS. PERIOR COPPERS

REMITTANCES should be made by United States
Postal Money Order, American Express Company's
Money Order, Registered Letter or Draft on either
New York or Chicago. Do not in any care and New York or Chicago. Do not in any case sent local banks

All-letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Beading Notice, 40 cents per line.

ed at the postoffice in Chicago, Ill., as scond class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL degines it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within cer tain limits is invited, and in these circumstances writer, are slone responsible for the articles to which their

names are attached.

Exchanges and individuals in quoting from the ReLIGIO-PHILAGOPHICAL JOUENAL, are requested to distingulsh between editorial articles and the communica-

tions of correspondents.

Anonymous letters and comin Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

which he desires to call notice.

CHICAGO, ILL., Saturday, February 23, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in ad-vance, the credit system is for the present continued; but it must be distinct-ly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Books.

"Reading makes a full man; writing makes an exact man; speaking makes a ready man," was the terse saying of a wise Englishman It tells the truth in a broad and free way, yet a little change would make it more definite. Reading and thinking wisely make a full man—full and clear-headed. "Of mak-ing many books there is no end," said King Solomon. In a day when all the books in his kingdom would hardly make one toler-gole modern library, he uttered this oft-quoted sentence. What would the poor old He-brew monarch say now? A deal of mental and spiritual dyspepsia comes of cramming with all sorts of reading. It is us, though a man had a hundred dishes, good, bad and in-different, in easy reach, and should take a morsel here and there, or a great meal out of some dish, with no thought or knowledge or discrimination. How he would grean in a few months! What allments of fiver and stomach and spleen would come upon him! His only salvation would be to learn what to eat, and when and how. Then his wise se lection and better dietetic habits, would give joy and strength of body instead of pain and weakness. Here we are with more books than we know how to use wisely; our active brains, fond of excitement, dazed by variety, ready and eager for any new thing, and we dip into books and magazines and newspapers until we become incapable of wise and steady thought, and the more we read in this poor way, the less wisdom we get by it,—rather unwisdom and lack of all true learning.

How much good was got out of a few books by thinking men and women in the old days when they could get but few, and so made the most and best of what they had-getting the marrow and sweetness out of them by much thinking as they read. While it is not best to go back to those times, and burn up nine-tenths of our books as a part of the backward step, it surely is time to know how to use the "embarrassment of riches" in these many books all about us.

Matthew Arnold is made too much of by some. His measure of Emerson was an ef-fort of the less to comprehend the greater; an effort of an inductive thinker, to and measure the intuitions of a spiritual thinker; which is impossible in the nature of things, since the spiritual thinker takes in induction, and deduction and inspiration also, while the inductive thinker cannot see beyond his fragmentary and external mood and method. Yet we can be just to this gifted Englishman, who surely says some things worthy of all acceptation. One of his best sayings is: "Culture is to know the best thought in the world,"—a golden statement this! Write it out, good readers, and post it wall where it can be read of all men. That best thought is, much of it, in the best books. To choose the best, and then to simbooks. To choose the best, and then to sim-plify and systematize our reading is the pro-. Especially should we seek for the best thought on the best things. What a field this opens for the Spiritualist! Quiet thought, self-communion, and wise seeking for light from the great beyond, all have their place and value, their times and seasons; but through the best books we associate with the best men and women, grow with their growth, feel their best moods and the tide of their finest inspirations. The outer world thought-

lessly say that Spiritualism has no literature of any worth. We know better. A noble array of our books can be set in order, equal to the best elsewhere, and filled and flooded with a golden light rarely found elsewhere. Poor books, trashy, shallow and weak, we have; but are they, can they be, more inane than a deal of goody goody plous literature in Sunday school libraries? But all this sort dies out, while books that are books

All this is suggested by an hour's looking into some of the best pages of the works of Andrew Jackson Davis, the Harmonial Philsopher. What better than his idea of "a harmonious search for wisdom?

live-a survival of the fittest.

An extract from "The Thinker," the fifth volume of "The Great Harmonia," may fitly close this bookish word, and we hope it will call to mind the value of his writings and of those of many others of our best authors who should be read oftener and more widely than they are-not merely read once or borrowed but kept for frequent and repeated reading. A great book should be read over and over; each time we get more and more from it, as we see new beauties in a great picture each hour we can give to its study. Speaking of an old man, Davis says:

The Burdens of Spiritualism.

The following advertisements, which appear in a single issue of a Chicago daily, will show the reader one of the crying evils for which Spiritualism is made to suffer. When it is taken into consideration that this is a daily occurrence, and that in all the large cities the newspapers team with similar ad vertisements, is it strange the cause, which is thus represented, receives public censure?

CLAIRVOYANCE.

A TLAST we have found the only reliable oracle in the city. Would you know the future? We recommend all to possible — at her elegant rooms. — on love, many the religion of the control of

Clairvoyance, in the public mind, is anoth r name for Spiritualism. What is promised by this "oracle?" Anything pure, noble, good? No! but utterly selfish objects and self-gratification! Then follows a genuine (?) "spiritual" circle.

Street. Seances for aptritual manife

Then clairvoyance again:

Go to No. st. for a correct reading of the past, present, and future. Works charms to bring the stranged together, for success in buildness, love, etc.; removes evil influences from buildings.

What a wonderful being this must be, who, like a second Madame Blavat-sky, has control of the spirits of the vasty leep, understands the past, present and future, and has charms to make the rebellious heart obey! Then follows the advertisement of a charming creature who gives "magnetic treatment and baths." But the following "mademoiselle" surpasses them all in wonders; for she is a "giantess:"

The next is "Materializations" by a plain

MATERIALIZING scance to hight. Magnetic treat

"Magnetic treatment" combined with "baths and "materializations," seems to be fav-orite and taking cards with the "Misses," "Madames" and "Mademoiselles, as two more now follow, and in the dailies of New York, Cincinnati, San Francisco, and other large cities, such éards constantly appear. If the secular press alone exhibited to the world this slough of debauchery practiced in oly name of the angels, Spiritualists might say: "It is the work of the enemy, and the subsidized press do this for the money it brings." But the evil stops not here. So alist papers far exceed in the number of these advertisements and their utter shamefacedness, any of the secular newspapers. The "oldest" "organ" of Spiritnalism, the Banner of Light, overflows with this class of advertising, a specimen of which from the issue of February 2nd, we present to our readers:

MADAM

GIFTED TEST MEDIUM in Business Matters, Describing Persons, Giring Names in or out of the Form; also of direat Healing Fower, Describing Diseases and Prescribing Medicine.

Street.

Then comes the grand combination with carefully fixed:

MRS . Mits.

Yill, hold Seances for Full-Form Materializations and Communications from spirit friends Sunday, Wednesd y and Friday evenings, 8 o'cle & the Translay afternoon.

Admission \$1.00

The cards of "developing" mediums are plentifully scattered up and down the col-umns, by "Madams" and "Misses." What Boston Spiritualists, or those "Inside," who are learned in the nomenclature of the sub-ject, understand by "developing," "test," "magnetic," "business," and "matrimonial

affairs," we leave to the good sense of the

reader.
Sandwiched between cards of wonderful "test mediums," in the Banner's columns, is one which many daily papers and all religious and literary publications of any standing scorn to admit even as an adfertisement; one which the RELIGIO-PHILOSOPHICAL JOURNAL has persistently refused for years; one which within a month we have informed the sender he had not and never would have money enough to get into the JOURNAL: "Loss of Manhood cured by a spirit prescription in 60 days. It is an outside application. No medicines given. Send two 2-ct. stamps for descriptive book to -

Has the cause of Spiritualism come to this, that the spirits of light return to minister to debauchery through quacks and the "orcan of the angel world" opens its columns for the dissemination of such impurity? The magnetic physician must flourish at the "Hub," for he advertises in all forms calculated to attract attention. The "Loss of Manhood" is followed by two of their cards, and then a significant item is again sandwiched: M residence, will intertain transfert guests at ber

Turning to another page, we find a display advertisement of a "Magnetized Medicating Healing Salve," which, being "magnetized," will, of course, cure anything. In the same column an astrologer holds forth with an assurance that would be a fortune to a New York drummer; and the "principal" of a"magnetic institute" offers a clairvoyant diagnosis free if you send him two stamps and a lock

The infamous Bliss, who signs himself " among a host of other gifts, advertises the following:

As a Developing Medium Dr. Illias claims superior powers and proudly refers to his mediums now holding successful seances in all sections of the country—when have been devel-oped in year as a TTT hos with him during the past ten years. Will farnish names if requested.

Again one is met by advertisements of 'Nervous Debility," "Lost Manhood," etc., and more than a score of cards of "Mediums," "Healers," "Magnetizers," "Psychometrists," "Drs." "Physical," "Musical," "Full form "Drs." "Physical." "Musical." "Full form Materializations," "Séances," "Trance," "Bus-iness Sittings," "Vital Magnetized Paper," "Whole Life-reading." tive," "Your Future for One Dollar!" "The lean restored to plumpness," and "reduces fat by easy and gentle steps," "Cancers Cured," "Ruptures Cured," "Soul Reading for Physical and Mental 'ddaptation of those In-tending Marriage, and Hints to the Inhar-moniously Married." shows on and on, with-out end, runs the wear isome mass of pretensions, ignorance and deception. Here and there appear the advertisements of genuine medi-ums and self-sacrificing healers, who have gained the esteem of the Spiritualist public, and the presence of these by reflecting an appearance of genuineness on the others, is of unspeakable harm, not only to themselves but the cause. They ought, from respect to themselves to disown the fellowship of such company. If they do not, they must not repine if the public pronounce on them the judgment which condemned old dog Tray for the bad company he kept.

The forgoing may be considered harsh criticism by some of our readers. We assure them it is not pronounced for the purpose of censure or disparagement, but because the evil has become so great, so annoying, so detrimental to the welfare of the cause, that silence is little less than criminal.

We leave it to their impartial judgment, if they were unacquainted with Spiritualism, and should take up one of its papers and find such matter as that to which we here call their attention, what would be their conclusion. Would they not at once decide, that a subject attracting such a swarm of vultures and birdsof evil omen, which made the angel world the servant of pretenders and charlatans, and love charms, plasters and business, paramount to the morality which is so internally connected with all ideas of spirit existence, was beneath their attention? great world outside has the claims of Spiritualism constantly presented in this manner, and no true Spiritualist can do otherwise than protest deeply, earnestly, against its bearing this great and unnecessary burden. More especially and personally is it of interest to all true mediums to have a pure and clean Spiritualism presented to the world and not be forced to appear associates and fellows with montebanks, quacks, procures and pimps.

The RELIGIO-PHILOSOPHICAL JOURNAL stead ily declines the money and refuses space to those claiming medial or healing powers un-til the editor, who is his own publisher fortunately, has good evidence that the claims of such applicants for space are well founded. Last year the JOURNAL'S income was de creased nearly two thousand dollars by declining objectionable advertisements, none of which were worse than those above criticized. When the JOURNAL is obliged to seek revenue from such sources it will cease to

We congratulate our honest, straightfor ward contemporary, The Radical Revie this city, on its new lease of life and brighter prospects. A company has been incorporat ed with a stock capital of \$10,000, shares \$10 each. A part of the stock has already been taken and the rest ought speedily to be absorbed by those in sympathy with the objects of the paper. On matters of the next world e differ radically with the Review, but on affairs of this planet we are largely in sympathy and would be glad to see the clean wholesome paper reach a circulation com mensurate with its merits. Those desiring to see a specimen copy should send five cents to *The Radical Review*, Chicago. The Danger of Immature Judgment.

On the sixth page of this issue will b found a communication from a most amiable gentleman, Mr. B. A. Cleveland, of Iowa, in which he records a scance with C. E. Winaus, and most unqualifiedly commits himself and those present to an endorsement of what occurred, as being of spirit origin. The sixth page is made up on the inside "form," and goes to press on Fridays. On Monday morning last, after the entire edition had been worked off, we received the following request from Brother Cleveland:

"Do not publish my article until I see further. I am not altogether satisfied."

We would commend to our esteemed friend and the public generally, the "Hints to In-vestigators and Mediums," which were pub-lished some years ago in the Journal, after careful preparation by the editor, assisted by Epes Sargent, William Denton, W. Stainton-Moses and many other experienced Spiritu-alists and mediums, and which have been publicly endorsed by some of the best mediums. Time has shown their wisdom. We quote two of these hints:

when you have had one successful scance, before pub-lishing it to the world as conclusive; for another, and still another, varying the conditions if possible, but not making them less stringent. It would be well if every recorded sitting were held (1) and the sufficient for exact observation; (2) without a conditional stringent of the public of the public of the public of the public. We will have a take one fettered but should not be recorded for the public.

We will here take occasion to say that the usual fastenings to which a medium is subjected; are wholly unsatisfactory and inconclusive. Mr. Winans' scance may have been ona fide in all respects, but the conditions imposed de not establish the fact. know that the phenomenon miscalled "materialization" is a reality, and we hope Mr Winans may jet be able to demonstrate beyond all cavil that his mediumship covers this phase.

American Eclectic College.

Some weeks since we had occasion to speak of this Cincinnati medical school, and to say that its graduates had no legal standing in this State. Dr. B. K. Maltby, Dean of the school, sends us a copy of its Announcement for 1884-5, and directs attention to the welcome fact that the Institution has passed into new hands and assumed a higher standard. The prospectus before us claims for the college that it will benceforth work in accord with the several State Boards of Health, say ing: "The standards fixed by these Boards is but reasonable; and are promulgated in the interests of public safety and medical prog-We believe in coming up to this high plane of medical teaching and collegiate exactions."

Desirous of doing strict justice to this school, we have consulted a member of the Illinois State Board of Health, and the pith of his reply is contained in the following

sentences:
... In former days it was such a "scab" as to bring discredit upon all with which it tried to claim any affiliation... At present it has its standing to make with the Illinois State Board of Health, and will have to be induged by what it does. It is one thing to profess and publish a high grade of efficiency, etc., and another to put it in practice. You have certainly done your patrons no injustice if what you shall have said puts them upon the alert.

The new management of the way was a such as the said puts them upon the alert.

The new management of the American Eclectic, of course will realize the truth of what this officer says; and they undoubtedly weighed the matter before taking hold of the school and expect to meet the issue. They also realize no doubt that it will take time. We have no fault to find with the prospectus of the new Management and shall be glad in due course of time to herald the fact that it has been strictly adhered to and its graduates recognized by the State Boards.

Chicago as a Prayer-Cure Resort.

Those who control the Gospel Mission rooms at 377 State street, are exulting over remarkable cures lately performed there through the instrumentality of faith and prayer. Among the number cured are two of William Bulck-ley's patients. One of them, Edward Taylor, residing at 413 State street, was cured of dys pepsia. In answer to the question, "How was your cure effected?" he said:

was your cure elected?" he said:
"I can't tell how it was done, really. I
first confessed my sins to Christ and then He
took them away. Then, when Brother Bulchley put his hands on me, a pleasant, cooling
sensation took place. I can explain nothing

The other case, that of L. Rolleston, is still ore remarkable. He says:

"I had consumption and spat blood in great quantities. I went to the Alexian Brothers' Hogbital and staid there for some time, but was finally obliged to leave, as I was believ-ed to be incurable, but was not sick enough to stay there continually. Then I met Broth. to stay there continually. Then I met Brother Bulckley, and he told me to take my trouble to the Lord. I did so, and soon afterwards Bulckley laid his hands on my shoulders and prayed for me and told the devil to get out of me. I felt a tingling sensation from the top of my head to the souls of my feet. That was the devil leaving me. Then I took my prayers to the Lord, and Brother Bulckley put his hands on me again and I felt pure and clean. I had been sick for over three months before my experience, but I am as healthy as any one in Chicago now. Believe in Christ and pray earnestly and your soul and body will also be purified."

In the above cases the potent effects of animal magnetism can be easily discerned.

The Hon. Wayne MacVeagh contributes to the March Century a paper on "The Next Presidency," in which the ideal president is pictured, and the author yentures the opinion that the political party nominating the man who approaches nearest that ideal will be successful in the coming election. Another important essay in this forthcoming number of the Century discusses methods for "The Suppression of Pauperism."

GENERAL NOTES.

Mr. J. Simmons lectured last Sunday at 2730 State Street.

Mrs. S. B. Craddock, Spiritualist, has been giving a course of lectures in Moore's Opera House, Laconia, N. H.

Mr. Gerald Massey is engaged to lecture in Philadelphia, March 20th. give a course of lectures in Chicago and other large cities in the West.

The JOURNAL regrets to learn that Mr. Giles B. Stebbins has been quite iil for the past week. He is now gaining, so Mrs. Stebbins writes. .

Mrs. Maud Lord left for Boston last week, after giving a very successful séance at the residence of a prominent citizen living on Michigan Avenue.

George Heckard of Ralls county, Mo., has become a raying maniac on account of reli-gious excitement produced at a revival. He been taken in charge by the a uthorities.

The will of Wendell Phillips contains no public bequests. An estate of \$50,000 is devised to Mrs. Phillips, and on her decease reverts to the adopted daughter, Mrs. George W. Smalley of London.

Dr. J. K. Bailey continues his pioneer work during January and February in Northeastern Indiana and Northwestern Ohio. He may be addressed, until further notice, at Milan, Ohio.

E. T. Ahrens of Paola, Kansas, writes: "In our weekly home circles, Mrs, Anna L. Stowe was lately developed as an excellent medi-um. She is a refined and scholarly lady, and at one time was a strong materialist."

Rev. J. H. Harter of Auburn, N. Y., "Pastor of the Church of Divine Fragments," as he calls himself, sends us a fine cabinet photo. presenting the "pastor" in one of his most serene and contemplative moods.

B. F. Underwood has been delivering a course of lectures in Denver, Col. Sunday, the 24th fast., he lectures in Kansas City, Mo. He has engagements to lecture at other points between there and Chicago.

The employment bureau of the young Men's Christian Association of Chicago, reports 30,000 to 40,000 men and boys unable to procure work, which is twenty per. cent more than usual. The applicants come from every

A protest against the passage of a law regulating the practice of medicine in Iowa, has been prepared to present to the legislature there, with the signatures of those who desire to sign it. We are requested to state that copies of the "protest" can be obtained

at this office.
"Pioneers of Spiritualism," by Mrs. Howitt Watts. Price \$2.50, postage 15 cents. "Spirit Teachings," by M. A. (Oxon.) Price \$2.50, postage 12 cents. "A New Basis of Bellef in Immortality," by Jno. S. Farmer. Price (cloth) 75 cents, postage, 8 cents. "Ghostly Visitors, a Series of Authentic Narratives." Price 75 cents, postage 8 cents. For sale at

Mr. W. E. Coleman, who has been a student of Talmudic literature for eight years, is now preparing for the JOURNAL an article giving, as he says, the whole truth about the Jesus of the Talmud, and demonstrating that the Talmudic Jesus is the historical Christian Jesus of Nazareth, who lived and died in the first Christian century, as narrated in the Gospels.

In spite of the poor health of that eminent medium, D. D. Home, now residing in Russia, he recited two French, and one English piece, for a charity entertainment lately giv-en in Moscow, in the drawing room of his old friend, the Countess Tolstoy. Several literary celebrities took part, reading original poems. Among these was the celebrated leader, Ivan Aksakof. He highly complimented Mr. Home on his histrionic talent, and termed it "perfection!"

Almost the last time that Wendell Phillips went out he gave has attention to perfecting his title to a lot in the cemetery at Milton, Mass., where he expressed a desire to be buried. We hear, says the Boston Journal, that in accordance with this request his remains will be removed to the spot designated. About two weeks before his death, Mr. Phillips went into the Suffolk County probate office and executed his will, which was witnessed by some of the clerks with whom he was acquainted. He probably drew it up himself.

The superstitious inmates of the Imperial Palace at Berlin, were greatly relieved when they ascertained that the recent apparition of the "White Lady," foretelling death, was in fact nothing more awful than a white aproned kitchen boy, who, having been kept up late by the preparations for a coming festivity, amused himself with a midnight ough the corridors. The youngster would have been dismissed from the royal service except for a friendly intercessor whose wish is a command.

Mr. Thomas G. Appleton of Boston, says: "I suppose you are familiar with the story of Mr. Phillips's marriage? How a gentleman asked Mr. Sumner to act as escort to a young lady who was going to the convention at Albany, and Mr. Sumner, being unable to go, resigned in favor of Mr. Phillips. How Mr. Phillips acted as her escort, and lost his heart to her before he got back. How he called upon her often in this city, but admitted, owing to her feeble health, but finally he almost broke his way to her, and offered her his hand. She said she would never marry a man unless he would swear eter-nal enmity to slavery; but it was not necessary for Mr. Phillips to take that oath; he had already sworn in his heart. So they were married, and the story of loving devotion perfect sympathy is as much a matter of public knowledge as such a sacred subject should . Harry Bastian again in Trouble.

The following European dispatches have during the past week been published in thousands of newspapers scattered over two

during the past week been published in thousands of newspapers scattered over two continents.

VIENNA, Feb. 12—To-day an American Spiritualist named Bastian gave a seance at the Imperial Palace at the invitation of Crown Prince Rudolph and Archduke John. Bastian summoned spirits from the room adjoining the exhibition-hall, whereupon a tail figure in mourning appeared before the stricken spectators. Suddenly the Crown Prince pulled a string closing the secret door, when the spirit, who was Bastian himself, made frantic but vain efforts to escape amidst the laughter of the assemblage.

VIENNA, Feb. 15th—The Crown Prince Rudolph's detection of the American Spiritualist-Bastian continues to be a sensation here, and Bastian has been expelled from Vienna. Baron Hellenberg, the recognized head of all Austrian Spiritualists, who was present at the seance in the Archduke Johann's palace, to-day made to your correspondent the following statement: "Orthodox Spiritualism is in no way impaired by the unmasking of Bastian. Although formerly endowed with the true spiritualistic power, he lately jost it and has made up the deficiency by resorting to tricks."

When the Crown Prince caught Bastian he

When the Crown Prince caught Bastian he was gliding about in the dark with his shoes off. When the room was lighted, the Crown Prince says he saw Bastian conceal something in his clothes. Bastian at once ran out of the room and in his stocking feet escaped from the Archduke Johann's palace into the street, leaving his shoes behind him. Archdukes Johann and Rainer, Prince Batthyany, and other distinguished guests chased him through the corridors of the palace into the street at the front door.

It is now four years since Bastian dropped

It is now four years since Bastian dropped out of public notice in America. Continuous readers of the JOURNAL will recall the fact that in the winter of 1877-8 we steadily urg-ed Bastian and Taylor to permit test conditions at their materializing scances, and that they as persistently refused. In September, we had ordered that no more accounts of their scances be published in the JOURNAL until better evidence of the bona fide character of the manifestations was forthcoming. In 1873 we had detected Bastian in a grosattempt to deceive, and when we took charge of the Journal, it became only a question of time when he would have to demonstrate the validity of his claims or shut up his show. Many others had from time to time detected him in fraud, and it was at last an open ques tion whether any of the form materializations appearing at his scances were genuine.

This state of affairs caused a goodly num-

ber of Chicago Spiritualists to unite in an effort to induce Baştian and Taylor to "give a series of experimental test scances for full form materialization, under such reasonable form materialization, under season test conditions as may be decided upon by a committee of seven representative men," be selected by the petitioners. Full pay and fa fr treatment was also pledged B. and T.

This request was declined. Whereupon, the petitioners and others met and passed resolutions to the effect that the refusal of Bastian and Taylor was presumptive evidence of practices upon their part which would not bear investigation.

The showmen now found matters growing desperate; they felt that public sentiment was rapidly setting against them and some-thing must be done. In this emergency they appealed to Mrs. Cora Richmond, who was then lecturing to large audiences and a prosperous society, meeting in the Third Unita-rian Church. Mrs. Richmond, true to her nature-which was then not understood either by the JOURNAL or the majority of her hearers—responded favorably and with alac-rity. On the following Sunday, before beginning the regular morning lecture, she gave utterance to a most remarkable protest against the action of the gentlemen who had passed the resolutions. Claiming to be controlled by A. A. Ballou, who claimed to utter the sentiments of Mrs. Richmond's "band," she declared:

she declared:
... "The same spirit that prompts the declaration that has taken place in the past week, and has been published to the world, is precisely that spirit of persecution that would have hung every medium a hundred years ago, or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists."

Such learnesses proceedings to be the senti-

Such language purporting to be the senti-ment of exalted spirits and aimed at a body of estimable citizens and earnest Spiritual-ists, produced, as was expected, a tremendous effect: but alas for Bastian and Richmond not the effect they expected. We cannot give space at this time to more than sum up the result; we must pass by the almost superhuman efforts of Rastian, Richmond and their friends, to overcome the effect of the action of those demanding test conditions and of the position assumed by the JOURNAL. Suffice it to say that nothing was too vile or malignant for them to try, but without avail-Bastian and Taylor saw their race was run, and ere long Bastian left the country and has kept out of public view until his late attempt to repeat his Chicago Richmond and her Society steadily declined, despite the most heroic endeavors and sacrifices on the part of a few dupes, until at last she was obliged to lecture to a small squad in the second story of a pie bakery in an obscure part of the city; and finally even this could not be supported and she is now on the tramp from place to place wherever she can get a temporary hearing. Harry Bastian was once a powerful medium, but he and Mrs. Richmond are striking examples of what medlumship, uncontrolled by a high moral purpose, will produce. The Journal, which it was confidently predicted in June, 1878, would soon be bankrupt, has gone steadily forward gaining victory after victory, deepening and widening its influence and convincing right minded people that its methods are the only true and safe methods for the

In the language of the dying Kansas congressman-"It pays to be clean." The move-ment begun in Chicago has spread around the world; and in this fnovement, lies the future welfare and glory of Spiritualism.

A post-mortem examination of the body of Wendell Phillips showed disease of the heart. both of long standing and more recent date the heart was extensively enlarged, and the blood vessels supplying it were nearly obstructed by early disease. In one portion the wall was softened from want of blood supply, and the nearly complete rupture of the or-gan was the result. The pericardium show ed the result of recent inflammation. The aor ta showed also extensive disease. The other organs were healthy. Death resulted from paralysis of the heart, due to the cause stated.

St. Procrop's Catholic church in Cleveland O., has a congregation of about two thousand persons, mostly Bohemians, there being a number of aid societies attached to the church. For some tline there has been trouble among the leaders of these societies, and these dif ferences cuiminated a few days ago in the refusal of the congregation to select four councilmen to administer the temporal affairs of the church. Bishop Gilmour then appointed four members of the church to act as councilmen, but the parishioners refused to recognize their authority, and, as this conduct is in violation of the diocesan laws. Bishop Gilmour excommunicated the whole church.

We have procured a limited number of the first and second volumes of "Primitive Christianity and Modern Spiritualism," by Dr. Eugene Crowell, author of "Spirit World," etc. This is a valuable work and should be in the hands of all Spiritualists and investigators. "Primitive Christianity" formerly sold at \$2.50 per volume, but to close out the lot we have been authorized by the author to offer them at the low price of \$1.00 per volume, postage 20 cts. extra on each volume. As we have more copies of the second volume. As we have more copies of the second volume than of the first, we will sell it separately. It is independent of the first volume, and will be found of great interest. This is the last of the edition and is a rare opportunity to get a truly valuable work at a great discount.

SAD!-The JOURNAL has been publishing the advertisement of Mrs. Potts's Sad Irons, manufactured and sold by the Enterprise Man-ufacturing Company of Philadelphia. The manufacturers knowing the critical care which always marks the policy of the Jour-NAL in commending anything to its patrons, felt it necessary to demonstrate the value of these wares before asking the paper to speak of them; and consequently sent a full supply of the sad irons with a request to have them thoroughly tried. The ladies of the editor's household pronounce them the finest ever seen, and the warm-hearted Irish laundress says that as long as she lives she shall bless Mrs. Potts and the dear gentlemen who sent the irons. . In a word, there seems no further chance for improving this useful article.

R. B. Westbrook, A. M., D. D., LL. B., an able contributor to the JOURNAL, is engaged in delivering a series of lectures in Philadelphia, at the Philadelphia Institute, Chestnut and Eighteenth streets. His subjects are: Feb. 24th, "The Common Dogma as to Man's Origin Examined. Is the story in Genesis to be accepted literally?" March 2nd, "The Evolution Hypothesis reviewed. Is man of brutal descent?" March 6th, "The Theistic Postulate. The Divine origin of man, rational and scientific." March 16th, "Is Death the end of man?" March 23rd, "The evidence upon which faith in a future life is founded. Proof palpable." March 30th, "After Death, What?" April 6th, "The creeds of Christen-dom in the light of Science. The Faith of the future foreshadowed." These, lectures are free to all: no admission fee or collection.

Herman Wollner, one of the ten Jews who were falsely accused of murdering Esther Solymosi, a Christian girl, in the synagogue at Tisza Eslar, Hungary, in order to procure her blood to mix in the Passover bread, is living in the basement of 315 Delancey street New York City, with his wife and two children. He is a stout, black-eyed man, thirty years of age, with a full black beard and abundant black, curly hair. After the ac-quittal of the accused Jews in August last, and the arrest of the perjured witnesses, he returned to his native place, Willmany. His Christian neighbors, he says, drove him and his family from the village with sticks and stones. He went to Amsterdam, where he ob-tained from Sir Moses Monteflore 120 florins and a letter telling of his misfortunes. A Jewish charitable association in Amsterdam, procured for him and his wife and children ckets to America, and gave them sixty dol lars in money. He says he is anxious to obtain employment.

The Journal's editor in-chief found it inconvenient to accompany the Illinois Press Association to Washington, his associate editors were too busy to leave, but as Mr. Alles whose labors for the Association can never be forgotten by its members, insisted that the spiritual welfare of the excursionists depended on the Journal's sending a repre-sentative, it had to be done. In this extrem ity the principal stenographer of the office was detailed, and this person being a young lady who had never before been forty miles from Chicago, her selection will at once be seen to have been most judicious. On her return she importuned the hard hearted manager for at least ten columns' space, de claring that to abridge her story would take all the life out of it. The cruel man was inexorable; but it is believed the JOURNAL'S readers will agree she has not done so very bad after, all. Give the girls a chance!

Mr. and Mrs. Willson, an aged couple, were horribly murdered last week at Win-netka, a short distance from Chicago. The one who committed the awful deed has not yet been apprehended. Dr. Scott, of Winnetka, has a queer incident to relate in connection with this tragedy. He says that a patient of his, a young man named Charles Steele, who resides about two blocks west of the Willson house, and who had been' ill for some weeks with typhoil fever, screamed out in his delirium the fatal night that some Winnetka people were being, murdered. It was about eleven o'clock, probably about the time the murders were being committed. The patient pointed wildly for some time in the direction of Mr. Willson's house and shrieked, "Murder! Murder! I see it all going on! They're being murdered!" and other exclamations of a like nature.

At the funeral of Hannah C. Jackson at Hockessin, Delaware, on the 22nd day of the first month, 1884, at her home, whilst the friends were sitting around the body. Charles G. Ames stood by the head of the coffin, and repeated the following lines by an unknown author:

Our beloved have departed.
And we tarry broken-hearted.
In the lonely, empty house:
They have ended likes brief story.
They have reached the home of glory.
O'er death victorious.

Hush the sobbing, weep more lightly;— On we journey, daily, nightly, To the rest that they have found. Are we not upon the river, Salling fast, to meet forcer, On more holy, happy ground?

On we haste, to home invited, There with friends to be united In a holler bond than here; lerting soon, and met forever; lorious hope! forsake us never; For thy glimmering light is des

Oh! the way is growing clearer,
As we journey ever nearer
To the everlasting house.
Commades, who assist our landing.—
Friends who round the throte are standing,
We salute you as we come.

We salute you as we come.

At the meeting-house, whilst the mortal part of the dear one was exposed to the view of the friends there assembled, her father-in-law. John G. Jackson, read the following reamarks, written in the morning, saying that he could not trust himself to express, without notes, what he desired to say on the occasion:

rasion:
It is sad to see a mother and her firstborn,

out notes, what he desired to say on the occasion:

It is sad to see a mother and her firstborn, thus together stricken unto death—death as to the outward life—seeming death to those who are bereaved, and who, to all outward appearance, may know them on earth no more. When the aged die after long and useful lives, filling out the measure of their years, it seems to us well, and appears but a passing forward in the ordinary course of nature; and there is no cause to grieve. Especially is this true when the comforts of life on earth have ceased; and the deathless spirit is but oftogged by its disorganized mantle of flesh; and hindered in its growth—weighed down by weakness from its upward flight to the higher condition of being.

But when we see before us as we see here to-day, the remains of a mother in the prime of life, with what should have been a smiling infant in her arms,—now lying dead by her side, it is "sore, sore to abide!" Scarcely anything so touches the universal heart of humanity as this. If there were nothing either in the eye of faith or in the treasures of knowledge to soften such a blow, where would be ourn hope? Where, O, where would be found our compensation? What shall we say then? Is there such a well-grounded hope? Is there such an assured knowledge? Yes, verily do we believe it-ming safely besafe: "Truly it is well with her safed with the babe of her bosom." Cannot we also take comfort in knowing that united and "lovely in their lives, in their death they were not divided?"

But what more? To me, friends, and to all

babe of her bosom." Cannot we also take comfort in knowing that united and "lovely in their hives, in their death they were not divided?"

But beside this one comfort which we have, what more? To me, friends, and to all who seek rightly to know the moutentous is uses of life and death, as ordered by the Infinite Father, there is much more. Here we see the crushed caskete that intely held two immortal lives. Offer of years well-matured; another, infantile, just reft of its earthly heritage, but possessed of an undeveloped getta of life, indestructible, and involving almost infinite possibilities.

Where, then, are they now, and what-deather? "In our Father's house there are many mansions." To one of these the eye of faith might see—the opened spiritual eye has seen—the departed, borne by the strong arms of an angel mother, with the infant spirit resting as of right, upon its own maternal bosom—borne, sleeping to the heavenly home, prepared, ready, by that angel mother's love and care—the mother there to rest and revive from her mortal agony; and there, best of all, to have her womaply heart gladdened in the cherishing and rearing of her infant to the full stature of a spirit man in the heavenly kingdom. Thus, and in no, other way, do we construe the laws of life constituted and assured by the Infinite Will. Think you, any of you here present, this cannot be true? that it is but a picture of the imagination? Nay, verily, but as sure as that (even in the outward world) no particle of matter is ever lost, no increment of force or motion, or heart is ever annihiliated; yea! as sure as the Infinite Spirit we call God forever reigns, so sure no finite germ of spirit-life can ever be robbed of its birthright, of immortality, by the accidents of nature; or is it ever shut out from the expanding power of infinite love. Who so likely to be chosen as the instrument to carry out the designs of this Infinite Will and Love, and to rear this spiritual?

It has been said, "of such is the kingdom of heaven," and such the visions

Loving on, unchilled, unhindered; Loving once—forevermore."

Loting once-forevermore."

Let all of us bereaved ones, therefore strive to be content; looking forward—some somer, some later—towards a joyous reunion, and let us all cultivate in ourselves that true inwardness of spirituality, that may enable the departed to bring to us her infant odspring, and at times, even before this reunion, that must come in the ordering of Providence, to whisper in our enus. "All is well."

An Appeal for Aid.

TO THE EDITORS AND PUBLISHERSOF THE UNITED STATES:—The towns and eities on the Ohio River faive been visited by the greatest floed of the century. So great and appalling is the disaster, that pen fails to adequately describe the misery and destitution prevailing. Over one hundred thousand people are homeless and destitute, and must be provided with food and clothing for weeks to come. We earnestly appeal to the newspaper fraggraphy as a comment of the comments of the commen We earnestly appeal to the newspaper ternity to aid these unfortunate people mediately, by starting subscriptions and gra-ing the necessity of haste. We feel assured that their wants need only be known to the public to secure a generous outpouring from those who are happy in the peaceful security of their homes.

those who are nappy of their homes.

Subscriptions may be remitted to Henry C. Urner, Chairman Reliefs Committee at Cincinnati, or to us.

Acknowledgment will be made through the columns of the daily papers, Very truly,

EDWIN ALDEN & BRO.

Cincinnati, Ohio.

We would suggest to our esteemed friends, the Aldens, that the acknowledgment of funds should be made by postal card or let-ter to each donor, as few of them at a distance will see Cincinnati papers.

Business Notices.

DR. J. V. Mansfirt, p. 103 West St. St., New York World renowned Letter writing Medium. Terms, §3. and 12 c. Register your Letters.

Hunson Turrix lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohlo.

We sincerely believe that every case of poissonary disease, not afreely beyond the reach of human nist, may, if promptly treated, be relieved and cuted by the faithful use of Ayer's Cherry Pectoral.

Mils, Emma Hardison-Brittes will make a final and farewelf-tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desting to engage her services for Synday and week evening lectures will please apply to her residence, The Limes, Heim-phry, St., Cheetham Hill, Manchester, England, up-to the end of March. After then in care of Bellioto-Philosophical, Journal, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Westeru in make-up, now in its fifteenth year, is brilliantly libustrated, replete with stories, poemstimely reading and humor. Sample copy and a set of gold colored picture cards sent for teu cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo., The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Passed to Spirit-Life.

Duniel Church passed to spiribile on the 18th in his sewesty sixth year. He was a great stude dependent thinker, He despised hightry and can

Preamble and Resolutions of the Society of Progressive Spiritualists of Hammonton, N. J., on the decease of the

Spiritualists of Manmounton, N. J., on the decease above, n. S., p. change called death has always, using the change called death has always as a bown, and the chart in the morning of creation first, on water, succeeded life, in all its varied forms on this from the minutest speck of prospilation capable of independent motion to find from the orderful company or comment, and whereas. In the improper of the past manifold the control of th

poor atthumens, it is the private to the spirite. It has while we reject, as we believe a from a state of beddage filed pain, is the first attack of the private to the comment of the lifetimes. We, a second pain to be the private to the lifetimes with a second place with our below.

Michigan Spiritual Convention.

The Annual Meeting of the Michigan Association is alists will be held at Kalamason, F. Iday, Saturday 183, February 22nd, 23rd and 24th, A. D. 1884 or distributed in sale city at 2 rs. 4. Froday, saturd and Saturday seasons will be held in the Unitarian and Saturday seasons will be held in the Unitarian.

MARVIN, Secretary, 210 v. Mich. January 23 1884

First Society of Spiritualists at Saratoga

Springs, N. Y.

B. J. BORN, Pres.

14 Choice Geraniums or Fuchsias mailed FREE for \$1.
All plants at low rates. Plant and Seed Catalogue free. A. A. AHBOTT, Morenci, Mich.

ood Pay for Agents. \$100 to \$200 per made selling our fine Books & Bibles. e to J. C. McCurdy & Co., Chicago, Illinois.

PENSIONS for any disability: also to HAM, Attorney Washington HAM.

DR. HAMILTON WARREN, MARION, IOWA.

ions and Diagnosis of Disease by his Medica nette paper and remedies. Clarroyaut, Clair Sling and Speaking Medium; also an Eclectic

CONSULTATION BY LETTER, \$1.00. Pictorial Bibles

Commission of the Paradice of Josis, Fully Higherster, Clumbs and the Paradice of Josis, Fully Higherster, Elegant Designs, Beautiful and Substantial Bindings, Que Bibles contare 2500 Fine Husbratins, 2000 Pages, Filst Photograph Album, —Agasti Warld, Extra inducements effected to concrete Canvassers. Send for Higherster of Canvassers, Send for Higherster of Canvassers, Send Address National Professions of Calengo, III.

ANOTICE

FROM

DR. S. J. DICKSON.

TO WHOM IT, MAY CONCERN:-

At a m is daily receipt of letters pertaining to my method of Treatment, Price, fac., to save the trouble of writing upour the part of those interested, and the answering of the same one my own part, I here briefly attalesses.

1. That my Treatment is pure Psycho-Magnetic.

2. That I treat did interested.

3. That I treat did interested.

4. That I characte from these best than one month or more than I characte from the to many dollars, depending upon circumstances of patient, disease, fac.

5. That I give the best of home and foreign references. Plually, If destrous, come of once and give us a trial before you pay all of your money to the regulars in searching that which is seldom found by those afflicted with chronic diseases.

S. J. DICKSON,

PSYCHO-MAGNETIC HEALER,

266 WABASH AVENUE, CHICAGO, ILL.

CARD PHOTOGRAPHS

EPES SARGENT.

the renowned Author and Poet. Price, postpaid 25 or For sale, wholesale and retail, by the RELIGIO-PHILO AL PUTLINGUE HOUSE, Chicago.

SONG.

WHEN I GO."

-BT-Mrs. S. A. Van Blarcom.

A Beautiful Song arlanged for the Planto or Grgan. Price 25 cents. Words without Music 5 cents.

For sale, wholesale and fetall, by the RELIGIO-PHILOSOPHI-est, Publishersa House, Chicago,

PAMPHLETS

SAMUEL BOWLES.

Late Editor of the Springfield, Mass., Rep.

EXPERIENCE OF SAMUEL BOWLES IN SPIRIT-LIFE; or Life as he now sees it from a spritual Standpoint. Price. CONTRASTS IN SPIRIT-LIFE: and Recent Experiences of Samuel Bowles to the first Five Spheres. Also, a starting

account of the tate President Garticia's Reception in the Spirit world. Price 50 cents; postage if conts serra.

LATER PAPERS. A Supplement to the Experiences of Samuel Bowles. Price 10 cents. EXPERIENCES OF SAMUEL BOWLES IN SPIRIT-LIFE, with supplement. Written through the Mediumship of Carrie E. S. Twing. Price 25 cests.

For sale, abolessie and retail, by the HELIGIO-PER AL PUBLISHING HOUSE, Chicago.

MAN 's HIS DESTINY;

ACCORDING TO THE

TEACHINGS OF PHILOSOPHY

REVELATION.

BY JOEL TIFFANY.

TABLE OF CONTENTS:

PART I.

existence of Spiritual Beings bepara rial Beings. The Subject Mationali

to be Agrament from Consciousness 2. The Agrament to the Law of Shirad Severingment 3. The Law of the inverse Proclaims the Poler 4. Of Individualization and regression Unicating the Method of Creation and Februarion. 5. The Evidence of the Existence of Spirit as Palpable a that of the Existence of Mattee.

PART II.

1. The Law of Interprelation. 2. Man: Ris Naizes, and Desting according to the Biblio. 3. The Natural Crestion, by Elonia.

4. The Beginning of the Spiritual Crestion, by Jebona Elonia.

5. Spiritual Crestion and Crestion and the Particle of the Spiritual Crestion of Law Companies.

7. Foundations of the Spiritual Crestion of Humanity. Astron., the Type. 11. The Spiritual Crestion of Humanity. Astron., the Type. 11. The Fourth Epoch. Moses. 12. The Fourth Epoch. Moses. 12. The Fourth Epoch. Moses. 12. The Spiritual Crestion of Joshua.

13. The Administration sitter the Desirit of Joshua.

15. The Administration sitter the Desirit of Joshua.

15. The Administration sitter the Desirit of Joshua.

16. The Humanistration Spiritual Crestion.

17. The First Amelion of Definite Elevision.

18. Change of Christ Christians.

18. Change of Christ.

19. Progress of Ideas concerning Redemption.

21. The First Appearing of Christ to Humanistry.

23. Of the Department of Human Mink to Perceive the Truth.

25. Of the Department of Humanistration of Parts.

26. What is Amit-Christi 77. Christians.

PART III.

WITH APPENDIX.

Price, \$1.50.

For anic, wholesale and retail, by the RELL CAL PURLISHERS HOUSE, Chicago.

AT ILLUSTRATED SENT-MONTHLY JOURNAL AUSTIS, TEXAS, ONLY \$1 A YEAR. Sign Months 50 ct

DEVOTED TO AGRICULTURE, HORTICULTURE, STOCK AND SHEEP RAISING, THE HOUSEHOLD, LITERATURE, AND GENERAL NEWS.
AGENTS WANTED: LIBERAL COMMISSION.

Carples Free. 5

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Wendell Phillips.

(The Boston Pilot.)
What shall we mourn? For the prostrate tree that shellered the young green wood?
For the fallen cliff that fronted the sea, and guarded the fields from the flood?
For the eagle that died in the tempest, afar from its cyric's brood?

Nay, not for these shall we weep; for the silver cord must be worn,
And the golden fillet shrink back at last, and the dust to its earth return;
And tears are never for those who die with their face to the duty done;
But we mourn for the fledglings left on the waste, and the fields where the wild waves run.

and the fields where the who waves tub.

From the midst of the flock he defended, the brave one has gone to his rest;
And the tears of the poor he befriended, their wealth of affiliction attest.

From the midst of the people is stricken a symbol they daily saw.

Set over against the law books, of a Higher than Human Law;

For his life was a ceaseless protest, and his voice was a prophet's cry

To be true to the Truth and faithful, though the world were arrayed for the Lie.

From the hearing of those who hated, a threatening From the hearing of those who haded, a unreasoning voice has past;
But the lives of those who believe and die are not blown like a leaf on the blast,
A sower of infinite seed was he, a woodman that hewed to the light,
Who dared to be trailer to Union when Union was trailer to Right!

"Fanatic" the insects hissel, till he taught them to understand

ranance: the insects rissen, till be taught them to understand.

That the highest crime may be written in the highest law of the land elisate the highest and "Disturber" and "Dreamer" the Philistines cried when he preached an ideal creed,

Till they learned that the men who have changed the world with the world have disagreed;

That he remnant is right, when the masses are led like sheep to the pen;

For the instinct of equity slumbers till roused by instinctive men.

stinctive men.

It is not enough to win rights from a king and write them down in a book;

New men, new lights; and the father's code the sons may never brook.

What is liberty now were license then; their freedom our yoke would be.

And each new decade must have new men to determine its liberty.

Mankind is a marching army, with a broadening front the while;

Shall it crowd its bolk on the farm-naths, or clear to

front the while;
Shall is crowd its bulk on the farm-paths, or clear to
the cutward file?
Its ploneers are the dreamers who heed neither
tongue nor pen
Of the human spiders whose slik is wore from the
lives of tolling men.

Come, brothers here to the burial! But weep not, rather rejoice, For his fearless life and his fearless death; for his

For his fearies are and his tearies eath; for his true, unequalled voice,
Like a silver trumpet sounding the note of human right;
For his brave heart always ready to enter the weak ones fight;
For his soul unmoved by the mob's wild shout or the social sneer's disgrace;
For his freeborn spirit that drew no line between class or creed or race.

Come, workers; here was a teacher, and the lesson he taught was good; There are no classes or races, but one human broth-

erhood;
There are no creeds to be outlawed, no colors of skin debarred; Mankind is one in its rights and wrongs—one right,

Mankind is one in its rights and, wrongs—one together one hope, one guard.

By his life he taught, by his death, we learn the great reformer's creed:

The right to be free, and the hope to be just, and the guard agains selfish greed.

And richest of all are the unseen wreaths on his coffin lid laid down.

By the toil-stained hands of workmen—their sob, their kiss, and their crows.

JOHN BOYLE O'REILLY.

Spiritualist Show Bills.

To the Editor of the Religio-Philosophical Jourdal: To the Editor of the iteligio-Philosophical Jourdai:

Dr. Marylin or Pres. Whitney, or some other kind
friend, sent me "The Address of the Michigan Association of Spiritualists," and a circular relating to
the intended annual Meeting of that highly respectable body which is to be held in Kalaungzoo, Feb.
22nd, 23rd and 24th. These documents display a refined taste and gentle modesty in their "get up," and
stand in decided contrast to some of the spiritualistic
show bills which were circulated in such profusion
last summer.

samd in decided contrast to some of the spiritualistic show bils which were circulated in such profusion last summer. The last mentioned, I hesitate not to say, were a diagrace, and sufficient to dause a blush of shame to cover the cheek of every Spiritualist who possesses reverence for the good cause, or even entertains for it a common respect; they, in a most extraugant style, advertised an annual grove meeting soon to come off, and pushed up, in true circus fashion, the shew men and show women (mediums and lecturers) who were expected to perform. It seemed but an effort to extract mone by appealing to the low curiosity of an outside vulgar crowd, assuring them that the actors "stood unequalied" in the working of modern miracles; that they could satisfy the wildest demand of the most exacting wonder-hunter and supply a whale big enough to choke an almighty guilet; and the glorious news was announced with the usual flourist, that all could see the elephant for the small sum of fifteen cents "admission to the grounds." "Verify, I say unto you, Mr. Editor, that Barnum and Dan Rice are knocked out of time in the puffing ring, when the spirit of spiritualistic combat "takes a hand in it." Of course I have not given the exact words, but the above was the general purport of those bills and there was a great deal more of it than I have given. What astonished me neos, however, was, that the familiar names of a -few persons whom we all respect, appeared on these channelees bills. How could they have permitted, their names and work to be thus prostitued? For their sakes, I hope that they had not been aware of the style in which they were advertised uttill it was too late to demur. Let us anticipate that the unexceptionable methods and others that might be named, will prevail over the curse of that self-sufficient vulgarity which has so often been successfully charged against Spiritualists. I am aware that, within the past twenty years, the influence of a higher civilization and more refined taste has worked wonders with

Influence of a higher civilization and more refined taste has worked wonders with a certain class and a great change has been wrought for the better. Now, the good sense of the people at large condemns all such buffoonery and the emotional has, in a good degree, given place to the actual and useful.

When our vanity is stung to the quick, we see ourselves as we are and reach upward. I was taken down from my high silits once by a Presbyterian gentleman who met me in the street and, without speaking a word, handed me a printed bill; it was the advertisement of a certain lecturer, announcing his intention to speak, and on this bill he declared, in blazing capitals, that be was the great "Boanerges of Modern Spiritualism." I could only get out of it by explaining to my satirical acquaintance, that they were an individually independent people and not an organized sect or party. "You," said, I, can keep your rougher preachers in the backwoods and mining districts, while with us, they have a "roving commission" and enjoy "carte blanche."

Some time after that I was present when this "Boanerges" was untertaining his friends by teiling them some nice things about his "spirit quickes" and I asked him whether those guides alone guided him the matter of bill writing; he saw the point and with some heat replied that only they nabired him to write them and also commanded him 'to Thint as written. I was scrry afterwards that I had not asked him whether toose of the guides was not the arch-angel (?) Bombastes Furloso from the "higher spheres."

Thos. Harding.

The Labor Problem, or, Capitalist versus Laborer.

A BETROSPECT.

BY W. WHITWORTH.

One of the greatest difficulties in the way of right understanding lies in wrong statement of terms, estation phrases, having little or no foundation in fact, are sent floating about, and reiterated until they come to be accepted as axionatic authority, from whence plausible superstructures of reasoning are built upon the property of the property o

brought down the laboring people to owner ross in gary.

Think of it. By the accursed system of money greed and class distinctions airgady established, the mastery of capitalists over the working people became so complete, that in, the short space of fifty years they were enabled to grasp the finalin bulk, of the nation's land domain, and by much of the money wealth, as compelled laborers to did in large measure as bondsmen and bondswomen for the pittance of bare subsistance. Hence the year of Jubilee, with its demands that the capitalistic land monopolists its demands that the capitalistic land monopolists and money-lending usurers, should lelax of their cormorant begotten possessions, by beturn of all lands to their original ownership, the vancelling of all indebtedness and the freeing of those boor human tollers who had become, enablard; and this by a race who called themselves the chosen people of God! In good sooth, if the God they worshiped had ears to hear and a heart filled with tender pity for his suffering children, how the one must have tingled and the other burned in fleey indignation against these grasping capitalistic plunderers of the down-crushed work people, when their tearful groans and appeals for relief from their oppressions ascended to his hearing!

Down through the pages of later history the agreement of the capital same according to t

work people, when their tearful groans and appeals for relief from their oppressions ascended to his hearing!

Down through the pages of later history the self-same struggle has been going on. Not a nation in Europe, where like monopoly of land into the exclusive ownership of noble capitalists is not more or less extant, and the changeable wealth of the peoples beld by a few money-lenders and between the greedy exactions of the two the working classes have ever been held to duil lives of hopeless, ill-paid toil. The land of the British lates is almost exclusively held by a mere molety of the people, originally in great part acquired by noble robbers in wars of invasion, and cunningly secured to their families in perpetuity by law of entail? and for the use of this land the working people of the nion davanced aution in-so-called Christian civilization, are laxed more than half the entire preduction of their labor. Is it in any wise strange that, the English working people thus held in leash to perpetual servitude in behalf of an idle class of aristocratic loafers who take of every loaf they earn one half, have constantly risen in rebellious outbursts, and fought and died in the struggle to obtain a laborer's right to the product of his toli; that they have turned their backs in batred and disquest of the land of their birth; by scores and scores of thousands, to every land where lines of true freedom and justice for workinen was promised to be given; that to-day, with its deadly enmity and strife in Ireland, and the cassless discontent of its tolling people in every corner of the land, its aristocratic and money capitalist sleep the sleep of never-ending fear and dread over a volcano that may burst and sweep them out of existence in the winking of an eye!

And just across the channel, not so far away as the within of our own Lake Eric, the terrible French revolution was the old invitable outburst of an out-

raged people against robbery and oppression that had grown beyond endurance; and the utmost devilty of its crueities and horrible excesses, were but the natural out-growth of the suiferings which had been borne. It was in full accordance with that immutable law of justice which decrees that punishment for wrongs committed shall be in exact proportion to the extent to which those wrongs have been persisted in. So abjectly had the working classes become enslaved and held in such utter fontempt by the haughty noble tyrants who owned the land and nation's weath, that when riding in their grand carriages they would not have then swerved aside by amuch as an inch to save the lives or limbs of mere laborers, but would ride down and maim and kill be poor-common women and children who could not get out of the way; and young aristocrats returning from their hunting excursions, held it fine sport to shoot down any paitry mechanic or laborer who chanced to offer a good mark on some roof near where they passed by.

Does the reader ask why this extended preamble? Because it is the one ceaseless battle between the work people held in bondage to the capitalist and those who have robbed labor of its honest production, that has gone on throughout all the ages; and it is this self-same struggle that is fast ripening fo like a harvest to-day. In all the nations it has ever been the fight of the workers against the money-lending and land grabbing capitalists. And all the lignorance and hopeless servitude which have borne the work people down to the condition of mere beasts of burdep; ever to the top has sprung the heaven-born thirst for individual freedom, and for a reign of even-handed justice in behalf of enslaved humanity. And without one miss in all the pages of past national history, this human desire for freedom out of the slavery of tyrannical oppression, has culminated in ferce wars of civil rapine and internectine bloodshed, that the wars of religion have been neither more nor

stavery of tyrannical oppression, has culminated in fierce wars of civil rapine and internecine bloodshed, to national destruction.

And I hold it as scarcely needing show of proof, that the wars of religion have been neither more nor less than the same unchanging fight between capitalists and laborers. The priests of every theology have been notable land and wealth hearders. The stores of gold, sliver and precious Jewels they have amassed, as well in pagan temples as Christian clurches, have been wrung from the working mass of the people or stolen in bloody wars of conquest. In every case it was product of labor, acquired by force or cunning greed, for not one lota of honest equivalent in return. And as these priests have always sought to engraft themselves in close fellowship with the rich and ruling powers (and used their immense influence over the consciences of ignorant people to have them bear in unmitmuring contentment whatever of wrongs and miseries their oppressed condition, caused them to suffer, bin return for such privileges in the line of greed and tyranny as they desired for themselves, their wars against liberty of conscience was simply determination to stem every ide of awakening thirst for individual right of thought, ere its inevitable tendency to shake loose all human fetters could reach to the crowning apex of right and justice for every living soul.

And even as I shall show that in this fair land of progress and advanced civilization, the old capitalistic greed is crushing working people down to bonds of hopeless servitude, it will be made clear that the ological teachers clasp hands with rich oppressors to-day, as they have done in all the centuries that are gone.

Onset Bay Grove Association.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Religio-Philosophical Journal:

The committees of the Onset Bay Grove Association are as follows:

Committees: On Legal Advice—Robbins, Storer, Gibbs; On Privileges and Police—Gibbs, Robbins, Bullock; On Public Property—Wilcox, Howard, Gibbs, Robbins; On Printing—Storer, Nye, Wilcox; On Entertaining Speakers and Gobets—Nye, Bullock, Nichols; On Railroads—Storer, See, Wilcox; On Music—Carter, Howard, Storer, See, Wilcox; On Music—Larges—Mrs. H. Bullock and Capl. B. P. Gibbs, East Wareham.

The above is the horoscope for Onset Bay for the year 1884. From that what do we'r read? What is now the outlook? What may be expected? First, we have the same working material to take charge of the affairs of the Association that were in full operation in 1883, consequently we may reasonably expect a repetition of the same class of speakers, mediums and frauds as were at the grove hot year. With the same Committee on Speakers, can we but expect a full quota of the Severance and Bliss fraternity? We shall, of course, expect to have a few of the chaste speakers sandwiched in for some of the Survey of the See, of Seekers, to give force and caste, but while we may reasonably expect that the officers will have business elsewhere and that the charge of the conjuge of that special free and casy fraternity who have a Fact Magaztine to sell or a pet hobby to harangue the people upon.

I am neither a prophet nor the son of a prophet,

have a Fact Magatine to sell or a pet hobby to harangue the people upon.

I am neither a prophet nor the son of a prophet,
and it seems to me that it does not need much of a
prophet to tell just about what may be expected to
be presented as spiritual food at Onse' the corning
season, and especially to any person who has been
familiar with the proclivities of the comfiltee on
speakers for the past six years. I am well persuaded that unless some power is brought to bear hard
against the free lust element, they will be at Onset
ing As a financial success, nothing but wanton
imbecility can produce a financial downfall at this
seaside resort; but for its spritual growth and development nothing short of eternal vigilance on the
part of its law and order members and inhabitant
can keep it from the hands of purity's direct foes.

Haverbill, Mass.

Suitation.

Suicides.

Suicides.

To the Editof of the iteligto-Philosophical Journal:
In the issue of January 19th of your deeply interesting and valuable paper, there are two articles on Future Paulshmeut. That attracted my special attention; the first by Myron Colony, of Jacksonville, Fla., and the second by Hudson Tuttle, both of which I have read with deep interest.
As the condition and experience of suicides is one of the subjects mentioned, I feel that the time has come for me to give to the public a short, poem I received in August, 1871. It was the first poetic communication I had ever received from spirits, but from that time I continued to receive them frequently; for some weeks almost daily. One morning when my husband, Mr. Milton Allen, came in I told him I had received another poem. He asked whether I knew ort time felt assures the had in the first verse given a func-ing, though brief description of her own suffering. In earth-life, and in the second. I have no doubt she wished to give a warning to those who would rush prematurely into the Spirit-world. The following is

"Wearied with life astruggles, Goaded by life's cares, Tortured by unkindness, Yielding to despair, Oft the spirit sighing Claims its birthright here. Rushing from the earth life, Like some hunted deer. "But 'tis sad for all such,
For the act once done,
Remains a source of sorrow'
For many years to come,
Checking the conward progrees
The spirit had begun,
As well while in the earth life,
As in the spirit home."
REMERCIA T. As in the spirit home."

RESECCA T. ALLES.

Philadelphia, Pa., 2,411 N. College Ave.

Jno. C. Rankin writes: I have just completed the studious perusal of your issue dated Feb. 2nd, and gladly girk way to an impulse which has frequently prompted me, and which will now brook no turber dealy, to hank you heartily for the BELIGIO-PHILOSOPHICAL JOURNAIS, and to express my cernest desire and hope that you and it may long survive to fight the glorious battle for right and light.

Was it Design, or Coincidence?

the Editor of the Religio-Philosophical Journal

Many things occur so relatedly as to seem to be the result of a plan. We may not know how much is due to spiritual guardianship. I have several times been strangely sick and so weak as to tremble from head to feet, disqualifying me for the work I had planned. A few hours' delay, which kept me at home, fully restored my powers, and brought to my knowledge facts and events, which appeared as if I had been thus retained for a purpose. At other times some oversight or neglect has proven a special providence. On Friday, February 1st, I took my daughter, Maude E. Howe, to the dentist to have a tooth extracted. This tooth had been asource of anxiety for two years, as an effort had been made six years ago to kill the nerve, which bad resulted badly at the time, and since then a fungus growth like proof fiesh, had been increasing and became annoying and painful.

After the tooth was extracted it bled profusely and at the time of my departure for this city, Friday evening, she was nervons, and the very air seemed to me laden with bodings of danger. It was a trying hour for me, But I could not penetrate the darkness or forebee avents. Much depended on my punctuality to fill my engagement, which I seldom fall to do. The monthus speed painfully by and I was constantly, anxious? secupled up to the last moment. Hastily, sadly, with bedeep wall in my heart, I pared for my dear suffering with and knowing I was a pleasant "gbod-by." The barn door was open—which I always close before leaving home—but I is aw it too late; my time was very short to get my train. That open barn door was a "special providence." A neighbor saw it, and knowing I was away, kindly came to close it and was thus brought withys halling distance of my dear suffering wife and mixing distance of my dear suffering wife and my dear in the long of the way for help, and kind neighbors watched with the lone ones, while every hour was putting twenty to thirty miles between them and me. Until I heard from home Tuesday I was walled in with an impenetrable gioom and we

tirand Rapids, Michigan.

Meeting at Lapeer City, Mich.

To the Effor of the facilities Philosophical Journal:

The meeting was Lid at Fireman's Hall, Lapeer City, Saturday and Sanday, February 3rd and 4th; Mrs. Dunham of Ionia, and Dr. J. A. Marvin of Bertoit, speakess. Mrs. D. took for her subject: "What shall the harvest be?" She showed how the Spirities world had abored to sow the seeds of truth among mortals, that we might know of continued existence after death, so-called. She explained how to cultivate medial powers by quiet mental study, calling to our aid those subtle spirit influences we most desire and need.

Br. M. said: "Not only here with the subtle spirit of the said and the said of the said and the said."

our aid those subtle spirit influences we most desire and need.

Br. M. said: "Not only have we the visible world to contend with, but the still more subtle influence of the invisibles, who hold such mighty sway over mortals; those who have passed out in sir and ignorance and are still working for their own selfish ends. It is not the intelligent Spiritualist, who understands these laws and can, therefore, protect himself against unwelcome influences, who is in danger, but those who have not attained to that knowledge of good and evil. You can see if in the records of crime stergwhere—drunkards and suicides on all sides. Lay these things not at the door of Spiritualism, but to ignorance of the natural laws of our being."

But, out to ignorance of the mortal navia of our of-ing." Thomas said: "The world is fast drifting into Materialism. The intelligent minds of the land are doubling the records of the Bible because, they say, if the manifestations there recorded could take place in those days, they can to-day under the same, laws of natural harmony."

So say we, and Spiritualism is doing it by doing

in those days, they can to-tay under the same same for natural harmony."

So say we, and Spiritualism is doing it by doing those very things, and even gragler. Religious are not made—they grow. Mrs. Connor, of Flint, a young inspirational medium of good promise, rendered satisfactority several beautiful impromptu poems from subjects given by the audience. The unceiling closed Sunday evening with the best of feelings, Our circles continue on each Sunday at 3 F. M., and age free to all.

Mas. Lucie Ower, Secretary.

A Strange Story.

A strange story is told in connection with the sudden death of Dr. Marion Sinst. When he visited Washington a few weeks before his death he promised to return and spend the winter with his cousin, Dr. Mackey, says a correspondent of the Louisville Courier-lournal, The rooms he was to occupy were prepared for his reception, and everything was in readinese. About three o'cleck it the morning Dr. Mackey awoke from his sleep and told his wife that he had just had such a vivid and horrid dream that he could not dispel the vision. He dreamed that Dr. Sims stood by his bed-side, with the face of a corpse, and sald, over and over again: "James the Fourth is dead." Dr. Sims was the fourth in his family bearing the same name, and among relatives called himself James the Fourth. Finding that he could not shake off the impression, Dr. Mackey rose and went down stains to his library to sit there and read. He observed that the clock fad stopped at three and a superstitious dread of ceri almost overcame him. He remained in his library until it was time to dress for breakfast and while at that med a telegram was brought in announcing the sudden death of Dr. Sims at three o'clock.

What Noah's Wife Said.

What Noah's Wife Said

"Draw near thine ear, I pray thee," said Noah, as he sat smoking his good clay pipe by the fire, after having fed the animals their evening meal and shaking his produced in the piled Mrs. N. drawing near her ear, as commanded. Noah smoked in sileuce a minute or two, and then opened, his mouth and spoke as follows: "I perceive by the indications, mother, that the storm which was central over the Euphrates will move westerly to the Nile Valley, on the morrow, with areas of low barometer and north-easterly winds, and showery weather on the Abraham coast. I have been mored, therefore, to jettison a part of our cargo, fearing that our supplies will give out are the floods shall shade. What animal thinkest thou can best be spared, lowe?" And Mrs. N. booked out at the window, listened a moment to the pattering dreps on the roof, and replied sweetly, "The rain, dear." And at the sound of her voice Noah wept like a child, and the animals walled in unison, and there was misery unspeakable where all had been so caim and tranquil. —Burlington Hanckeys.

Another Sect. A new religious sect in Boston bolds that disease is caused by the absence of

Another Sect. A new religious sect in Boston holds that disease is caused by the absence of God from the body, and that it can be cured by the passage of divine affluence from the well to the sick as they sit with their spines in contact. It is said to number among its votaries people of influence and prominence, and some sphose names are as familiar as household words.

Seek to lighten some one's sorrow, this will bring a sweeter morrow; faint, it may be, yet pursuing, all the Christiy graces wooing, and some little good be deing, every day.

Gerald Massey's Lectures in Brooklyn.

A prominent Brooklyn Spiritualist writes:

A prominent Brooklyn Spiritualist writes:

The course of lectures advertised by Gerald Massey to be given in this city, has been delivered. I have beard but one opinion among those whose conclusions were worth considering regarding the profoundness of Mr. Massey's learning, nor of the vast array of fact she places before his hearers; the general criticism being that there is too much in each lecture for any man to grasp or digest who is not already "booked up" in the antiquities of men; and it may not argue much that I know of none, who are in this regard the peer of Gerald Massey. The andiences were not large, but were intelligent, and those who heard these lectures will not say they heard nothing new. To many persons the present, the now of life is all-important, and to others, who look down the long future, the yet to be, the most extensive research into all that can be gained from the physical world of the past, bears a very important relation to the future, and now is the time for storing the mind with a knowledge of antiquity. Mr. Massey with pick in hand has dug up the scattered fragments of the works of the earlier races, and carefully interpreting them into the language of to-day, he comes with those treasures of knowledge and places them within the reach of all.

"Massey's method of treatment is to explode the faise superstitions that we have inherited as the leavings of mythology, by explaining them right down to the root—the only method that can be at once fundamental and final. He has a message of great import and interest to the free thought of the Western world. He presents the results of the latest researches in the past, which are dealt with for the first time by a Spiritualist. We need the facts and philosophy, the premises and conclusions of the Spiritualist formulated and presented to the world in scholarly language and in an earnest, eloquent manner by the men of thought who can interest men who think. Such an one is Gerald Massey. A prominent man in New York, and says: "I heard your lectur

Success of Mrs. Shepard-Lillie at Salem, Ohto.

A correspondent writes as follows from Alliance, Ohio: The Sunday that Underwood spoke in Alliance, Ohio: The Sunday that Underwood spoke in Alliance, Mrs. Shephard-Lidlie went to Salem, Ohio, giving three lectures, a committee from the audience choosing the subjects. The audiences were large, there being scarcely standing room in the evening, and the lectures created a good deal of discussion, some of the doubters giving one explanation, and some another; one man declaring that there was an understanding between Mrs. L. and the committees, and that if he could be allowed to select the subject alone, he knew he could give her one that she could not give a lecture on without some forethought or preparation; it should be a legitimate subject for public discussion. A Spittunist of Salem, Mr. Charles Bonsail, took up his challeuge, telling him he would deposit \$20.00, the disputant the same amount, and Mrs. L. be sent for to return to Salem, If she spoke, a committee should be chosen to decide upon the merits of the lecture, and If in favor of Mrs. L. the skeptic should forfeit the amount; if a failure, then Mr. Bonsail would forfeit he mount; if a failure, then Mr. Bonsail would forfeit his money. Accordingly Mr. B. caine over to see if Mrs. L. would accept the proposition, which she did, but feeling after sheefild so, that perhaps, it was not right under the circumstances. Belleving, however, that her guides would sustain her, she went on . Wednesday evening, the 6th. The wager, etc., hat worked up a good deal of interest, and despite the rain and high water, a large audience was present. The following is the subject seelected by the skeptic: "What are the Epidemic and Endemic influences of Lake Erie upon the inhabitants of its southern borders, especially mulattoes?" The subject was received by the guides of the speaker, who look it up without a moment's-hesliation, and proceeded to give a fecture full of thought, carriring her audience in perfect sympathy with her, and elicting repeated applause. At the close s

C. E. Winans, Materializing Medium.

To the Editor of the Religio-Philiceophical Journal:

To the Editor of the Religio-Philosophical Journal:

Last night I attended a materializing solance at the house of M. F. McCarroll of this city. The medium was C. E. Winans, of. Edinburg, Ind. The solance was held in the double parlors of Mr. McCarroll's house, Mr. W. using one of the rooms for a cabinet, and the sitters, fifteen persons, using the other room. The folding doors were thrown back, and a large shawl and blanket hung over the aperture. Mr. W. sat in a large arm chair, and was sewn fast to it; his coat sleeves and the bottom of his-papis were sewn together, and his hands filled with medi.

After each sitter was satisfied in regard to the precaution taken to secure the medium, the light was turned down, but not so low but what the sitters could see each other. Immediately belie were rung, hands appeared, and heads and faces were seen. In a short time full shod forms began tomake their appearance by daysing aside the curtain and presenting a portion of their forms to view. One form came as fards were feeffrom the cabinet, and touched the hands of six or eight of the sitters, and the impress of his fingers was as distinctly fell as living hands. The control, Toto, appeared and announced himself. I asked him if I could go to him. He said, "Yea." When I went to the aperture he patted myhead and pulled my beard. Handkerchlefs were materialized and dematerialized in our presence; names were called and short sentences were speaken, and many other strange and wonderful things done. After one hour and a half, the cabinet was entered by the sitters, and the medium found in an unconscious state in the exact position as when last interviewed; not a stich of the sewing had been disturbed, and the medium, and that they had witnessed genuine materialization.

Ottumwa, Iowa, Feb. 7, 1884.

A prominent gentledam of New York writes: Year eventless.

There are some people who turn gray, but who do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness that laughs at the world's rough mage. These are they that have returned good for evil, not having learned it as a lesson of righteousness, but because they have no evil in them to return upon others. Whom the gods loved is young, and they die young because they never grow old.—F. Marion Crausford.

Dreams.

BY THE REV. GEORGE W. CROPTS.

What spirit teaches in dreams?
What comes to us in Night's still hours,
When locked in sleep are all our powers,
And opens to our minds bright gleams
Of subtleshings too vast and deep
For waking illoughts to grasp or sweep?

angel spirits from on high ler the soul's bright citadel And unto it a message tell?
Some secret from the starlit sky;
Some truth, some whispering of love—
Something to lift one's soul above?

I believe it—yes, more, I know To me have come in hours of sleep— When birds are still and night dews weep-Like sweetest music in its flow The needful things I so much want; The things of which the world is scant

Some picture of a stormy sea, With brave ship bessed on waters dark, And wild spray dashing o'er the bark, And yet the pilot tranquilly Guiding ever toward the shore. Where waves shall toss it never more.

And thus my fears have been allayed While on life's stormy sea, where rolls My fragile bark' mid rocks and shoals. By that within my dream portrayed— a pilot standing at the wheel— And so I speed and fear no ill.

An iso I speed and fear no ill.

A Jack-Tar Spider. I took a large spider from his web under the basemerbof a mill, put him on a chip, and set him afioat on the quiet waters of the pond: He walked all about the sides of his bart, surveying the situation very carefully, and when the fact that he was really affoat and about a yard from shore seemed to be fully comprehended, he prospected for the nearest point of land. This point fairly settled upon, he immediately began to cait a web for it. He threw it as far as possible in the air, and with the wind it soon reached the shore and made fast to the spires of grass. Then he turned himself about and in the true sailor fashlon began to had in hand over hand on his cable. Carefully he drew upon it until his bark began to move toward the shore. As it moved the faster he the faster drew upon it to keep his bauser taut and from touching the water. Very soon he reached the shore, and quickty leaping to terra firms he sped his way honfeward. Thinking them that he might be a special expert, and an exception in that line of boatmanship to the rest of his companions, I tried several of them, and they all came to shore in like manner. Portland Press.

"Strikes" vanish when the laborer considers that his government offers to him, practically "without

"Strikes" vanish when the laborer considers that his government offers to him, practically "without money and without price," a home on her most desirable lands. Every man in the United States can become wealthy by one of the three ways afforded him of acquiring government land, namely, under the homested act, by pre-emption, or under the timber-culture or "tree-claim" law. The very choicest of these lands can be found along the jine of the Chicano & North-Western Railway in Central and Eastern Dakota, on its James River Valley Line, etc. Maps, pamphiets, etc., describing the whole section, can be had free by addressing the General Passenger Agent of the Chicano & North-Western Railway, at Chicago, Illinois.

The Grandest Empire. The grandest of

Passenger Agent of the traicason's North-Wisteren Rallway, at Chicago, Illinuis.

The Grandest Empire. The grandest of all empires is to rule one's self. Therein nothing grand that is not also caim. Who has most? He who desires least. Throw away all anxiety about life and make it pleasant. If you hear that others have spoken ill of you, consider whether you have not done the sames about many people. How much better to heal an lojdry than to avenge it! I shall take the world as my country, Guard vigorously that social tie which binds man to man, and establishes the rights coupmon to the human race. Life is warfare, and those who climb up and down steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the cost of others' labors is to be a coward, safe because despised.—Senecu.

There is a difference in newspapers, says The

basely at the cost of others' labors is to be a coward, safe because despised.—Senecu.

There is a difference in newspapers, says The Interior. Omitting what is said of the Episcopal papers as bardly courteous, we read:

"A genulne Methodist paper is brimful of Methodist, heartiness, zeal and enthusiasm." A Presbyterian paper is marked by solidity and sense. The Congregationalists take to what is called 'culture,' and are probably, on an average, the best read denomination in the country; that is to say, they cultivate their likerary and asthetic tastes more than any other. Boston—the ideal, not the real Boston—is their real holy city?

Yes Boston. And the word must be pronounced with due reviscence. The accented of the first syllable is not the ordinary short o, but the same pronoged and pronounced with a marked reverence, as in the kindred word Got. These are the only two words in which the vower has this peculiar sound; and a true Bostonian, who properly appreciates Boston culture, always takes pains to make the vowel in the name of his sacred city-fill the mouth as roundly as in that of his Delty.—The Sudependent.

The Poor. Not only in Paris, but in Germany.

as in that of his Delity.—The Sudependent.

The Poor. Not only in Paris, but in Germany, and in fact throughout Europe, the cry of the unemployed is raising high. Holland is much troubled with it at present. In both Amsterdam and Rotterdam there is, a large amount of labor eager but unable to get work, and driven into destitution. In Amsterdam the Government has devised some temporary work, and in Rotterdam 2,000 of the "disineticed" have issued a protest against the subvention of the opera by the municipality during this distress.

of the opera by the municipality during this distress.

California. A Muscatine man, writing from Los Angelés, Cal., says he prefers a little less "Garden of Eden" in his. He doesn't like Los Angelés or its dust. He says if any one has a good home in lows and sells out to go there, he is foolish: and also expresses the opinion that those who cannot make a living in Iowa cannot make a living there.

The Superammated Hoy. Despite his denials it is said that Thomas Harrison, the "boy preacher," is engaged and will soon be married to Mass Griffith, a wealthy young lady in Iodiana. Mr. Harrison will then probably give up at once his time worn title of superammated juvenlity, his "revival" work and its accompanying \$100 a week, and go abroad for several years' travel.

Saharra Desert. De Lesseps stated at a banquet to members of the scientific press at Paris last night that the scheme for making the Sahara Desert an inland sea would soon be realized. Roudaire, the hydrographer who has charge of the project, has received the necessary authority for cutting a canal from the Mediterranean Sea to the desert, and has started for Tunis to begin operations.

Health is Wealth.

Health is Wealth.

It is worth more than riches, for without it riches cannot be enjoyed. How many people are without health who might regain it by using Kidney-Wort. It acts upon the Liver, Bowels and Kidneys, cleaning and slimulating them to healthy action. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advi.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.—Thackery.

not speak.—Traceery.

Fig. Diamiond Dyes will Color Anything any color, and never fail. The easiest and best way to economize. 10c. at all druggists. Wells, Richardson & Co., Burlington, Vt. Sample card, 32 colors, and book of directions for 2 cent stamp.

At is said that the unpleasant odor left on the breath after eating onloss is entirely removed by a sizeng cup of coffee, and the coffee, being prepare while the onloss are being cooked, counteracts the small.

smell.

A Sore Throat or Cough, if suffered to progress, often results in an incurable throat of lung trouble. "Brouch's Bronchial Troches" give instant relief.

On coming out of a warm room or hall to walk home on a cold or damp nignt, do not indules in too much conversation, however agreeable your commay be. Breathe through the noce, and keep the mouth shut as much as possible.

The Richmond's Soresida. Vertical and the progression of the state of the st

"Dr. Richmond's Samaritan Nervine permanently cured me of epileptic fits." J. S. Sale, Madison, Flor-ida. Get at your Druggists.

Worth Thinking Of.

What Ayer's Cherry Pectoral does .-

It prevents the growth, to serious illigates, of a dangerous class of diseases that begin as mere trivial animents, and are too apt to be neglected as such.

It allevates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanes the nuccus membrane. It aliays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest. It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.

It soothes to natural and refreshing slumber, during which Nature regains strength to combat disease. It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pul-monary disease. It puts a stop to the cankerous decay of Gatarrh.

Why Ayer's Charry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound of great potency, the product of years of study, observation, and experience in the treatment of throat and ining diseases.

Because it is prepared from the purest forms of the drugs employed in itchemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.

Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the coormon-quantities in which it is made, is sold at so low a price that it is placed within the reach of every household. Because it is an active curative agent, that must be taken by drops, as pre-scribed in the directions accompanying each borthe, and not a more addictive

Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicipe that has curred larvageal, bronchial, and pulmonary affections, where all others had failed.

It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.

It has held the first-place in popular estimation, for-nearly half a century in this country, had is more and more highly appreciated, year after year, both at home and abroad.

It cyckes daily, from all over the world, expressions of gratitude for lives saved

expressions of gratitude for lives saved by its use.
It is everywhere recommended by repu-table druggists, who know, from con-versations with their patrons, and from their own experience, how almost magical are its effects for good.
It is regularly prescribed by many physi-cians of the best standing, and is recom-mended by Professors of Medical Col-leges, to their students, as invaluable for all diseases of the throat and lungs.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., [Analytical Chemiste] Lowell, Mass.

Sold by all Druggists: Price \$1, six bottles for \$5.

IMPROVED RUBBER TARGET GUN!



target practice and HUNTING Shoots Arrows or Builets e length, 39 inches, and does not alarm the game, Has no receil. Will carry we satisfactor. With course the second urn the game. Has no receil. Will carry With every gun are included Five Metallic

to any part of the United States for 25 cents extra.) Clubs supplied with Guns at

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

CHILDS' CATARI

ACENTS 100 PER MONTH MANNING'S STOCK-BOOK

OVER 80.000 ALREADY SOLD | Demand increasing Partners, the control of the control



SEEDS PLANTS

es every desirable Novelty of the season, 1884 is, that you can for \$5.00 atalogue, and have in \$5.00 a New Book, "Garden and Farm" PETER HENDERSON & CO. SEEDSMEN & FLORISTS,

WO Ever-Blooming Roses FREE TO EVERY YEARLY SUBSCRIBER TO THE

LADIES' FLORAL CABINET,

ulture and Domestic Arts, now in its thirtsenth year.

FLORIGULTURE FOR AMATEURS, FREELY ILLUSTRATING KOVEL-TIES IN THE FLORAL WORLD, OCCUPIES THE MAJOR PORTION

OF EVERY ISSUE.

IT IS CONFIDENTLY ASSERTED THAT ITS PRACTICAL ARTICLES VARIOUS DOMESTIC ECONOMIES, ARE WORTH, EACH MONTH, THE COST OF THE MAGAZINE

FOR A YEAR FOR A YEAR

THE SUBSCRIPTION PRICE IS \$1.25 PER YEAR, WHICH INCLUDES, POST-FREE,
THE TWO EVER-BLOOMING ROSES; OR, IF PREFERRED, TEN PACKETS CHOICE
FLOWER-SEEDS. TO BE RENTY FOR SPRING FLOWER-GARDENS, SEND YOUR SUBSCRIPTION
AT ONCE. SINGLE NUMBERS, 12 CENTS; A SAMPLE NUMBER, 6 CENTS, IF THIS FUBLICATION IS MENTIONED. GREAT OPPORTUNITY TO MAKE MONEY AMONG YOUR OWN NEIGHBORS, IN CASH COMMISSIONS. ASK FOR TERMS TO GLUB-RAISERS WHEN YOU SEND FOR BORS, IN CASH COMMISSIONS
SWIPLE NUMBER - ADDRESS THE LADIES' FLORAL CABINET



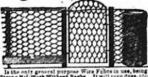
will start you in business. You run no risk Iou need not be away from home. Full partie W. V. R. POWIS, 19 Handelph 8t., Chic

THE DINGEE & CONARD COS ROSES

THE DINGEE & GONARD CO. .

CUSHING'S MANUAL

Sedgwick Steel Wire Fence



THE INDEX.

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors | W. J. POTTER. B. F. UNDERWOOL.

CONTRIBUTORS

Moncure D. Conway and George Jacob Holywake, of Lewill write for The Indoor every month during 1882. It the other contributions are Prof. Felli Adler, John Wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. Cheerey, Mrs. Anna Gartin spencer/Caraine H. Dale, Mr. A. Underwood, Miss M. A. Hartisker, The aim of The Indoor EnTo increase general intelligence with respect to religion for foster a nobler spirit and quicken a higher purpose in the society and in the Individual;

the society and in the individual; thatitude knowledge for importance, right for wrong, trutt superstition, freedom for slavery, character for cred bolicity for bigotry, love for hale, humanitarianiam for tarianiam, devotion to universal ends for absorption in

des.

relations of Religion to Modern Science, and to Social
e and Philanthropy, the Relations of Universal Religion
Special Religions, and the relations of Religion to the
will receive particular attention.

in receive particular distance. To new subscribers, \$1 toonths. Specimen copies sent gratis. Address: The Tremont Place, Boston, Mass.

BEYOND THE SUNRISE.

OBSERVATIONS BY TWO TRAVELERS. This civious and fascinating book which has already excit d great therest, treats of Dreams, Premonitions, Visious exchaingly, Clairvoyance, Theosophy, and kindred themes.

"No more interesting book has ever appeared on these Shipetat, "Oste Independent."
"Charmonia incidents and presonalities." "Texas Siftings.
"It will give good there and inspiration wherever read." "Son Francisco Fost.

will passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and beauty."—The Continent.

Cloth, \$1.00. Paper, 50 cents. Postage free For sale, wholesale and retail, by the RELIGIO-PHILOSOFHI-CAL PUBLISHING HOUSE, Chicago.

MARRIAGE AND DIVORCE

By R. P. Westbrook J. D. D. LL. B.

About all that one need to know of the History, Philosophy
shidd-gail Aspects of Marriage and Diverce, is nere condensted to the puncent and fearins-style of the Author's recent
with the puncent and fearins-style of the Author's recent
with the puncent and the style of the Author's recent
with the puncent of the puncent of the True Ideal of
Harriage; Free Love, The History of Marriage; The Off
Heatmann Diverce Law; The New Testament on Herore,
Thorems and Question of Law and Harliage; Estimate Deltace
tions from Education Prevention better than Curry, Appendix
The Deltace and Discipline of Diverce by John Mission,
Printed on good paper and bound in cloth. Price 50 cents.

UTOPIA:

THE HISTORY OF AN EXTINCT PLANET.

By Altred Denton Cridge.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt. dered a valuable work. Price, pamphlet form For sale, wholesale and retail, by the BELLIGIO-PELLOSOPEL CAL PUBLISHING HOUSE, Chicago.

REMAR KABLE SPIRITUAL VISITATION.

MR. HEAPHY'S GHOST

Charles Dickens and Mr. Heaphy.

Charles Dickens and Mr. Heaphy.

The sistements presented in this pamphies are so well suitentiested in the currespondence between Mr. Defens and Mr. Heaphy, that no one can successfully refuse them, making this injectional visitation one of the most remarkable of any are. A spirit jeaterial has called in a mailtean in clark converse as if a forest and any are. A spirit jeaterial has called in a passage of a problem of the char, converse as if a forest and analyses in control of the char, converse as the superior of the char, converse as the forest and an analyse of the char, converse as the forest and the state of the characteristic and a state of the characteristic and the late. Says Mr. Heaphy: "I observed one created that the make an excellent distortion accomplishing the object. This pamphies contains 12 pages, principled on the forest control of heavy making a neigh traction greaters of the control of heavy fluid of pages, and the control of heavy fluid pages, and any distribution and preservations, and will be sent a far address at 15 cents for a single copy, ten except first or spike and 5 cents process present the state of the spike and the same an

W. F. & JOHN BARNES.
No. 2028 Main St. Rockford, III.

Turkish, Russian, Electric, Suiphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en-trance on Jackson-st., near La Salle, Chicago.

gent. Nearly all forms of Resease Raphity Disappear Union their Induces when properly administered. All who by hem are delighted with the effect. Thousands of our best lisens can bestly to their great cursuite properties. Try hem at once and judge for pourself. ELEKTRICITY A SPECIALITY. The Electro-Chemnal Bath, as given by us, is par excellence in Nervous Disascess and General Bedding. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. undays 7 A. M. 50 12.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Legice 56 Clark Street, Sherman House.

| Leave, | Council Bluffs & Freez | Leave, | Lea

*Daily, * Daily Except Sundays. 11 Daily, Except Saturdays. 12 Daily, Except Saturday. b. Sunday only.

ia man



"ALBERT LEA ROUTE."

asts, Nashville, Louisville, Lexington, Chostonett, ndianapolis and Lafayette, and Omaha, Minnespile and St. Faul and intermediate points.
All Through Passengers Travel on Fast Express

Trains.

To lects for sale at all principal Traket Offices in the furied Plates and Ganadas.

Begage checked through and rates of fare all ways as low as competitors that offer less advantages.

For detailed to the competitors and the competitions and the competitions are competitions.

CREAT ROCK ISLAND ROUTE, E. ST. JOHN, Gra'l Tal. & Pass. Age.

FREE CIFT! A copy of my Med-

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Third Edition-Revised, Enlarged, Profusely-Illustrated Red Edges and Elegantly Bound

STARTLING FACTS

Modern Spiritualism.

Witches, Wiesrde, and Witchers T. Tubit.
Typping, Spirit Rapping, Spirit Speaking, Spirit Speaking, Spirit Speaking, Spirit Speaking, Spirit Speaking, Spirit Felgraphing; and SPIR
IT MATERIALITATIONS of Spirit Hands, Spirit Faces,
Spirit Foces,
Spirit Foces, Spirit Forms,
Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America.
Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Times.

N. B. WOLFE, M. D.

sook makes a large 12 ms. of over 600 pages; it I on fine, calendered paper and beautifully illuminated a cloth, with back and front beautifully illuminated

wade under most laworatie auspions, Dr. Woit"With these arownia of fit teachings the
before the world, saking no favor but a consideration but the fair jindgment of
men and women. As Death is a heritage of
to Ring, Pope, Priest, and People, all sho exted to knowing what it pound in the principal cated to knowing what it pound in the principal of the principal categories and the principal categories of the principal categories and the principal categories of Principal Company (1998). Principal categories are "Principal Company (1998). Principal categorie

Price \$2.25. Postage Free. datied in a fine but so as to reach the outer in perfect ands. For sale, wholessie and retail, by the Extruto-Purtnessent at Puntamine Hopes, Chicago.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER

iet form, price 16 celuts. e, wholesale and result, b resurve Hotes, Chicago

the group of termenters has gone, he breaks forth in agonizing plea denouncing his un-deserved punishment:

"For favors shown
"For favors shown
"To mortal man I bear this weight of wee;
Hid in a holigo cave the fount of fire,
I privately conveyed, of every art
Froductive, and the noblest gift to men,
and for this slight offense, wee, wee is me!
Dear these chains, fared to this savage rock

"With generous zeal I gave them fire... And by it shall give birth to various arts."

The ills of Man you've heard. I found his mind, and through the cloud of barb'rous ignorance Diffused the beams of knowledge...
They saw indeed, they heard; but what availed by sight, or sense of hearing, all things rolling like the unreal imagery of dreams, in wide contains mixed? ... All their works.

or sight, or sense of hearing, an things rolling Like the unreal imagery of dreams, in wild confusion mixed? Yell the things of the things of

Are my inventious all; and, in a word prometheus taught each useful art to man."

If we read all this in common speech we shall perceive that culture, civilization, the science and arts that have enabled us to become all that we are, are the boons from this Promethean gift of fire. We know now that fire has made all these things possible. It converts winter into summer in our dwellings and enables us to live in the colder regions of the earth. It facilitates all our labor. It separates, the metal from its matrix and helps us mold it into tools and implements for all our work. It prepares our food so that unpalatable substances are rendered wholesome and nutritious. Our chemistry is but aftre-science. We have no science, no arts, no conveniences of life, but such as are due to the ministry of fire. Indeed, till man knows how to extract the spark from the flint or the wood and to convert it to his service, his social advancement, beyond a savage and bestial life seems impossible. If no more than this had been effected, the boon is worthy of a God.

"I taught them to mark the stars, their ris-

tial life seems impossible. If no more than this had been effected, the boon is worthy of a God.

"I taught them to mark the stars, their rising and their setting," declares Prometheus. "I also taught the rich train of marshalled numbers and the meet array of letters." Let us think a moment on this. Speech is the faculty which shows a man not to be a brute. Every animal has its cry, its natural language, which it has no occasion to learn from another. But man superadds to this the faculty to make each articulation and peculiar sound, signify an idea. He goes, beyond the brute in the possessing of a language capable of expressing abstruse conceptions of the mind. "I sent Memory the Mother of Wisdom," says Prometheus.

Letters to represent sounds was a device worthy of a god. Then one man could write down his thoughts and another read them. The knowledge of one age can now be preserved for all other ages. Literature is thus the immortality of speech. It was eminently proper that each character should be a firesymbol, for it contains in it the occult power to transmit life and thought to all human kind.

We are told that Prometheus caught the

to transmit life and thought to all human kind.

We are told that Prometheus caught the fire from the sun in a reed or narthex and so brought it down to men. There is a double meaning in this. The ancient pen was made from a hollow reed; and this would be apoetic way to tell us that by the pen, by-writing the divine afflatus caught from the throne of God was transmitted by the inspired writer to the world. I am fond of such imagery; it often sets one's heart aglow. I love to look upon this letter A, the initial of the alphabet, and think of it as the tree of knowledge by whose fruit men are made to be as gods. Fadmire it as the symbol of flame, the outflow of fire from the human intellect up to its source, the ocean-mind from which all intellect proceeds. Contemplating this we perceive that the legend of Prometheus was a sacred scripture after the Swedenborgian hypothesis, with a literal sense, an internal sense and a transcendent celestial sense. We have not yet explored it to the bottom.

The reed or narthex which Prometheus took to convey the divine fire from the super-

literal sense, an internal sense and a transcendent celestial sense. We have not yet explored it to the bottom.

The reed or narther which Prometheus took to convey the divine fire from the superior world was also a sacred emblem which the Grecian worshipers carried in their initiations. At the top was often fixed a pine or fire one, to indicate more forcibly its significance, the fire of life. In selecting this symbol, therefore, Prometheus indicated that he brought more than corporeal boons, more than culture and civilization, more than science and art. He brought the knowledge of the eternal life, the highest boon of religion. This is the knowledge which he, who has it, possesses that which he knows; and therefore, possessing it; is himself a god. Understand now the arcanum contained in the story of Eden, its tree and serpent, in the emancipation of man from the statutes of limitation and prohibition into the glorious liberty of the divine world. Let us, then, lift ourselves by the sacred escalade from the fiftee mystic signs of the mundane region to the nobler seven which characterize the superior region. The two fires may now be perceived; the fire of Pluto, which inspires us with the passions of fiesh and blood, and the mad ambition to become rich and great and distinguished among men—all full of advantage; and on the other hand, the Promethean fire from the supernal world, which imparts the sublime peace of spiritual self-abnegation, the perception of the eternal life, and the perfect illumination which converts us wholly and entirely into the very substance of the living light.

Several instances have been recorded of probable injury to the brain as a result of too little activity in some part of the body, and a case of brain-wasting arising from the amputation of a limb has recently been communicated to the Paris Academy of Medicine by Mons, Bourdon. A soldier who lost his left arm some forty years ago, lately died, and a post-mortem examination showed differences in the two sides of his brain which indicated that one side had been affected by the removal of his arm. Toward the close of the man's life his left leg gradually became lame, in consequence, it is supposed, of the injury done to the brain.

Some of the mines from which the inhabit-

ry done to the orain.
me of the mines from which the inhabitof England in the stone age obtained
for their weapons and implements may
be traced. Their age is estimated by Mr.
B. Skertchly to be not less than 4,000

Illinois Press Association.

Urbang Meeting-Washington Excursion-The Maiden Story of the Meeting and the Journey, by a Maiden Representative of the

The nineteenth annual session of the lilinois Press Association convened in Busey's Hall in the city of Urbana at 3 P. M. Wednesday the 30th ult. President Clinton, of Polo, presided, and F. L. Alles, kept the minutes. M. W. Mathews, of the Urbana Heratid, then delivered an address of welcome in his usual felicitous style. The president returned thanks for the kindly welcome extended. Dr. Peabody Invited the Association to visit the university, paying at the same time a tribute to the press, which is the power that moves the world. President Clinton then delivered the annual address. The ploneer newspaper of the State, was the Illinois Herald, at Kaskia about 1809. Now there are 735 week-les, 700 dailies, and probably not less than 1,000 of all classes. There are more weekly and daily newspapers in the Union than any other nation, making this emphatically the reading nation of the weird. Over 500 copies of Illinois periodicals were on exhibition in the hall. What a contrast between these and the score of publications of half a century ago.

The following is a list of the excellent pa-

The following is a list of the excellent' parpera read: "The Phillistine in Journalism," C. L. Clapp, Carrolton Patriot; "Duty of the Press to Town and County," IL, Juniap, Champaian Co., Gazette. The Annual Address, W. M. Kennedy, Dixon Sun; "Should the Laws be Published in Weekly Papera," C. M. Tinney, Virginia Gazette; "How to Make a Newspaper pay," F. L. Alles, Pontiac Sentinet; "Independent Country Journalism," W. T. Davidson, Lewiston Democrat; "Liow to get six colums of reading matter into three columns of space," Owen Scott, Effingham Democrat; "Pioneer Journalism in Illinois," J. M. Davidson, Carthage Republican. "The Printer's Devil," (a poetical essay), Alvin Robinson, Danville Leader; "How to Make an Interesting Newspaper," F. B. Mills, Lincoln Herald; "Job Printing," E. B. Fletcher, Morris Herald; "Journalistic Benevolence," Mrs. C. B. Bostwick, Mattoon Gazette; "Impersonal Journalism," Maj. Miller, Tuscola Review. The following officers were elected for the coming year: Pres., M. W. Mathews, Urbana First Vice-Pres., Mrs. Chara L. Peters, Watseka; Second Vice-Pres., J. C. Sandham, Wyoming; Third Vice-Pres., Mr. Clark, Greenville: Freas, G. M. Tatham, Greenville: Freas, G. M. Tatham, Greenville: Green, C. L. Clapp, Carrolton.

The cordial welcome given by the citizens of Urbana, the visit to the Industrial University on Wednesslay evening where its excellent educational opportunities were examined and explained, including the-museum, library, art. gallery, society rooms, laboratory, etc., and Froward on Thursday evening by a grand bainquet and hop at the Griggs House, will long remain in the memory of those present as incidents of the occasion. The banquet, particularly, was most enjoyable. The ample dining-room was tastefully decorated, and a fitting motto swept in long and gracular in the members of the Association and their hospitable guests in Urbana the intellectual was quite as enjoyable as the more material facts which had preceded it.

Mr. F. L. Alles, the Servetary of the Association and to

At Oakland and Deer Park are popular summer resorts. Near Oakland is the source of the Potomac, 3000 feet above the sea. At Altamont, the highest point on the line (the altitude is 2720 it.) the train begins the descent, steam is shut off and brakes are applied for 17 miles (to Pledmont) making a descent of nearly 2000 ft. At Piedmont are located the large railroad repair shops. At Cumberland, the second city in Maryland, 28 miles beyond Piedmont, are the company's steel rail works. From here on the scenery is of the same grand type, but sufficiently varied to hold the admiration.

At Sir John's Run the party was joined by Messra. Cadet Taylor. T. L. De Land, T. E. Woods, A. L. Whitaker, D. T. Jones, Mrs. John A. Logan and Mrs. S. P. Rounds from Washington, representing the Illinois Association of that city. A short stop was made at Harper's Ferry, rendered famous by John Brown's Raid. Here directly within range of vision are three States: Bolivar Heights is Jefferson's Rock, on which he stood and drank in the seene that he eloquently affirmed was worth a journey over the Atlantic. The north and south banks, below the meeting of the Shen

andosh and the Potomac, are called Maryland and Loudan (Virginia) Heights. Away down in the foreground are John Brown's Fort and the Arsenal ruins, the tumbled down buildings and the bridge. Harper's Ferry is about ten mites from Sharpsburg where the battle of Antietam was fought.

Washington was reached at 6 o'clock Sunday evening. While in this city, the Association was domiciled at the Ebbitt and Harris Houses. It is impossible for the Journal representative to give withingthe space alloted an idea of Washington. Months might be spent there not only pleasantly but profitably. Only a brief summary of this part of the try will be attempted. The executive committee and other members of the Illinois Association of Washington were indefatigable in their efforts to make this a pleasant and memorable visit to the excursionists.

Monday morning carriages were taken for the Soldier's Home and a ride about the city, visiting different. Departments during the day. The Soldier's Home, three miles north of the Capitol, was founded upon the suggestion of Gen. Winfield Scott. In March 1851 Congress donated the unused balance (\$\$118, 719\$) in the Treasury, levied by Gen. Scott on the City of Marco. The grounds embrace 500 acres, most beautifully laid, out. The drive within the enclosure is seven miles in extent. The main building is of marble, 200 feet front. Near this are the summer residence of the President of the United States, and the residences of the officers. A short distance from the Home is the hospital, and within the grounds is a burial-place in which are interred 5153 Union and 271 Confederate deat.

On the return to the city a visit was made to the Treasury Department, just east of the

On the return to the city a visit was n to the Treasury Department, just east of the White House. It is built in the Iouic style, the pillars of the portico being composed of but one solid piece of stone. In this building is the Cash Room, the most beautiful room in Washington. The walls and celling are of foreign marbles, relieved by exquisite gold tracery.

Interest the west of the White House is the building occupied by the State, War and Navy Departments. It is the largest and finest of the Department buildings. It was begun in 1871. When completed it will be 567 ft. long by 312 ft. and 123 ft. high. The west portion is not yet completed. Much of interest was seen here of which space will not permit even mention. The party were here presented to Sec. Lincoln, Sec. Chandler and Gen. Sheridan.

One of the most interesting places visited during the day was the Bureau of Engraving. In the National Museum adjoining the Smithsonian Institute are deposited the collections of all the exploring expeditions of the United States, besides all sorts of curiosities and many articles formerly belonging to Washington.

Monday evening a reception was tendered the excussionists by the Illinois Association at the Hall of the National Rifles. The address of welcome was made by Gen. Green B. Raum, who presided. Five minute speeches were made by Sec. Lincoln, Senators Logan and Cullom, Messrs. Springer, Cannon, Morrison and, Finerty (Gongressmen from Illinois), and others. Mr. Fiverty, Representative From the Second District, in a humorous speech which elicited much applause, championed the cause of the "American Hog." Music was furnished by the Marine Band, the Apollo Club and the Arion Quartette. Dancing to the inspiring strains of the Marine Band proved altogether too much for many of the newspaper folks.

Tuesday morning, the Government Printing Office, the largest in the world, was visited. Of course the excursionists found plenty to interest them here. They were afforded by Mr. S. P. Rounds, every opportunity of thoroughly inspecting this vast establishment, but unfortunately the time permitted only a hurried glauce. The ladies of the party were thoughtfully, provided with bouquets by Mrs. Rounds, and the Arion Quartette braver thoughtfully, provided with bouquets by Mrs. Rounds, and the Arion Quartette was paid to the Capitol, which would have rather overwhelmedity and grounds

gives to it the name of the State she represents. In the hall is hung the key of the Bastile which was presented to Washington by Lafayette.

It was with regret that the party bade farewell to Washington Thursday moraling and started toward Baltimore. The run, a distance of forty miles was made in forty minutes, going up hill at that. In Baltimore the party were the guests of the Chas. A. Yogeler Ce. proprietors of St. Jacob's oil. Carriages conveyed the excursionists from the depot to this establishment, with whose advertisements all healthy journalists are familiar, but these illinoisans never before so fully realized the merits of St. Jacob. The directions for the use of the remedy are printed in twelve different languages. The officers and employes of St. Jacob were astounded on being told by Mr. Alles, the veracious Secretary and Manager of the party, that every member of his Association "could readily read these directions in each of the dozen languages; though none of them," he naively added, "had ever been ill or had the advantages of a classical course at Harvard." An increased respect for the Westerners was at once noticeable and they were presented with Chinese fans, dominoes, pocket handkerthiefs and memorandum books, all bearing the device of the patron saint of the establishment and perfumed with the blessed oil, as a token of the respect in which the Chas. A. Vogeler Co. held such profound schol-

ars—not at all with the idea that any of them would think to mention the visit in their respective papers, O! no. The company do their own printing and binding, and have the largest printing establishment in the State. Eleveu thousand newspapers are kept on file, but so admirably is every branch of the business systematized that there seems not the slightest confusion. A visit was paid to the City Hall of Baltimore which cost over two and a quarter millions and was eight years building. After an elegant dinner at the Carrollton and a visit to the offices of the B. & O. which are models of elegance and convenience, carriages were taken for a driveround the city and to the beautiful Druid Hill Park. This park contains over 700 acres and has many natural attractions. In the evening a banquet, at which were also présent Mayor Latrobe, representatives from the Baltimore press, and from the Chas. A. Vogeler Co., was given at the Eutaw House. The B. & O. controls its own sleeping cars, its own express, elevators, telegraph lines, and in fact, almost everything else along its lines except the elements. Unfortunately, the Ohio-River acknowledges not the sway of this enterprising road, and the party was unable to leave Baltimore Thursday night as was planned, but was obliged to remain until Friday night. In spite of the rain; weather, the second way in the Monumental City was pleasantly passed, several places of interest being visited. Friday night the cars were taken for Chicago, and although it was necessary to proceed cautiously in some places, and the ravages of the freshet in Ohio, were all too' apparent Qanesville rivaled Venice in watery thopsughares) the journey was safely made and Chicago reached Monday morning, Feb. 11th. All of the party acknowledge this to have been the pleasantest of the many pleasant excursions the Association presented Mrs. F. L. Alles, the wife of the retiring secretary, with a solid-tion to resolutions thanking the citizens of Urbana, M. W. Mathews of the Urbana Herald, F. L. Alles and t

I. B. and W., Wabash, and Chicago and North-western.
That our thanks are due to the managers of the Picturesque B. and O. for special train and the enjoyable exercision to Washington and Baltimore; especially to J. G. Paugborn, Asa't G. P. A. and the several division superintendents who accompanied the party on the trip, and the many kindnesses and courtesies extended.

That the kindness and generosity of the C. A. Vogeler Co., whose guests we were in Baltimore on the 7th inst, merit our grateful remembrance, and the Messrs-Dulaney and Price of the house who took special pains to make our visit pleasant and comfortable; also, that our thanks are due the Maryland press representatives of Baltimore.

Dying After Sleeping Two Years.

Dying After Sleeping Two Years.

Anthony Kamm, a German, about 37 years old, died at the Erle County (N. Y...) Almshouse, insane department, lately, under singular circumstances. During the last two years he had slept uninterruptedly. Previous to that time he had been a sober, industrious man. It is said that on March 18, 1882, he told the woman with whom he boarded that the Lord had commanded him to sleep until he awakened him. At any rate, he slept and could not be aroused. He was taken to the State Insane Asylum and thoroughly treated. He was given electric shocks and other means were taken to arouse him, but all to no purpose. Finally, about two weeks ago he was removed to the poor-house. Throughout his sleep, food was administered to him in liquid form, but until the last he never spoke or rose, and died at last from luck of nourishment. About half an hour before his death he suddenly rose up in bed, asked for pencil and paper, and wrote his name, also that of his brother, B. Kamm, of Hamilton, Ontario. The brother had visited him several times during his sleep, but he seems not to have been conscious of it.

loral Instructor, Almaworth, Iowa, 4th year monthly illustrated original, practical, on trial, four months 10 cents. Mention this paper.

Sample copies of the Southery World,
of one Houstand Agriculton, Lind
and Industrial Journal, Price, J. is
pear, S months 25 cents. Address.
NOUTHERN WORLD, Atlanta, Ga.

Agents We have an entirely new article for which the demand is very large, It is easily above an enterested in it at once. Prices range from \$1.25 to \$42.25. Circulars free, W. L. KLEIN & CO., Bloom \$7 Wood's Block, Minnespolis, Minn.

THE .

ABSENCE OF DESIGN IN NATURE. -- BT --

PROP. H. D. GARRISON

e, which was delivered before the Chicago clety, the Author abows that the existence of Providence" cannot be proven from Nature. Price 10 Cents.
solemic and retail, by the Artisto-Philosophis No Horse, Chicago.

GEO. W. PECK'S WORKS.

Paper covers.

Footage? ceets extra.

We might so on indefinitely giving expressions of great
me who have read the book but life is too short. Itseld it,

I wan have read a soid, all most persons who travel on

THE CHICAGO BOOK CO., 88 Randolph St., Chicago, Ill.,

TOBACCO AND ITS EFFECTS. A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, More and Social Evil.

itssons, M. D., of San Francisches in Tolland Medical Coledical and burgical Journal.

This is a very therough, scientific and com if the laws of life, and the therapoutic action he human system, and should be read by over Price, 20 Cents colessie and retail, by the RELIGIO-PHILOS NO HOUSE, Chicago



MCSHANE BELL FOUNDRY ufacture those celebrated Bells imes for Churches. To cks, &c., &c. Prices and catal-free. Address H. McShanz & Co. Baltimore, Md.

Curing Disease by Spirit Power.

By Letters; or in Urgent Coses by Telegraph. Distantiatele to curve by this method. Give Symptoms. Are a transfer Examination, Letter of Instructions and 18.40. Continued treatment, personnel are 18.40.

MILTON ALLEN,

2411 North College Avenue, Philadelphia, Pa

IN GOLD Three Awards.

Given Away

CITY AND COUNTRY.

WILL C. TURNER & CO., Publishers

THOSE OF

OUR CUSTOMERS

STANDARD RAILROAD TIME

LORD'A THOMAS,

Newspaper Advertising,

Chicago, Ill.

LECTURES BY GERALD MASSEY,

THE ENGLISH POET, AND

Author THE "Natural Genesis."

A COURSE OF FOUR LECTURES. E MINTERY OF EXIL: or the Desil of Darkness in the Light

THE FILL OF MIN EXPLAINED AN AN ANTRONOMICAL MATH

MAN IN SPACES OF HIS NOTE DERING MAN THOUSAND learn; and both he Found It.

THE RISTORICIL JESUS AND THE GRONTIC CHRIST. A Selection from other Lectures—1. The Coming Religion 2. Personal and Private Experience of Spiritualistic Fine Bonneau, S. Concerning a Spirit World Revealed to the Nat Bonneau, S. Concerning a Spirit World Revealed to the Nat Stakespeare, S. Sharies Lamb. Processings, 4. The Mat Humbrista. G. Thomas Hood; ink Life, Character and Greil in. 7. Robert Borne, S. Uid England's sea Kings; how the Level, Fungalt and Beed. Address to the care of

HON. A. H. DAILEY, 752 Bushwick Avenue, Brooklyn, New York.

THIRD EDITION.

BIBLE MYTHS.

Parallels in Other Religions.

cing a Comparison of the Old and New Testament I and Miracles, with those of Heathen Nations of An IX, Considering also their Origin and Meaning, numerous illustrations.

before has there then given a volume to the redd, that shows his research for the bright of these localities flust published by J. W. Bouten, by

1 Vol. Royal 8vo. Cloth. About 600 Pages. PRICE, \$3.00.

Sent, postpaid, on receipt of price. Address the Heligio Philosophical Journal, Chicago, Ill.

SYNOPSIS

COMPLETE WORKS

WILLIAM DENTON,

THE GEOLOGIST.

Postage 7-per cent. extra. If sent by Exp

cal Rhymes cal Discourses, arwin Right, or the Origin of Man irrinalism True.

1 25 1 50 1 50 1 00 10 10 10 10 n's True Savior. e Deluge, in the Light of Modern Scie

ristianity, ry False, Since Spiritualism is True ed for Our National Constitu

\$18 85 For sale, wholesale and retail, by the Et CAL PUBLISHING HOUSE, Chicago,